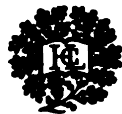
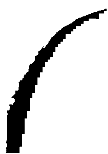
Essays on Kāçmīrī grammar

Sir George Abraham Grierson









ESSAYS

ON

KĀÇMĪRĪ GRAMMAR

BY

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DEDICATED

WITH MUCH AFFECTION

TO

THE MEMORY OF

GEORG BÜHLER

BY

One whose privilege it was to know him as a Guide,
as a Counsellor, and as a Friend.



येन रतमिदं दत्तं   सिषमितमक्षरद्वयम् ।

ADDENDA ET CORRIGENDA.

Page.	Line.	For	Read.
5	14	[illegible]	[illegible]
,,	19	Sirinagar	Çrinagar.
8	31	*khạt*	*khạt*^{i}.
11	27	*ū-mātrā*	*ŭ-mātrā*.
20	26	[illegible] *pụ̃tsŭh*	[illegible] *pạntsᵃh*.
,,	31	[illegible] *thạk*^{a}, *thạk*	[illegible] *thặk*^{a}, *thặk*.
,,	32	[illegible] *thạk*^{u}	[illegible] *thŭk*^{u}.
27	7	*toh*^{i}	*tọ̆h*^{i}.
29	23	before ि *i*, ्य *y*	in the feminine before a final ि *i* or य *ya* (*ĕ*).
30	13	*hŏkh*^{u}	*họ̆kh*^{u}.
,,	14	thread	thread or the like.
,,	16	little	thin.
,,	17	littleness	thinness.
,,	18	*srog*^{u}	*srọ̆g*^{u}.
,,	27	*tsok*^{u}	*tsọ̆k*^{u}.
31	11	*tsặç*^{u}	*tsặç*^{a}.
,,	13	pound	grind.
36	Last	*tsok*^{a}	*tsọ̆k*^{u}.
,,	,,	*tswạk*^{a}	*tsọ̆k*^{a}.
37	,,	a snake	a snake, a fountain.
38	16	*dob*^{u}	*dọ̆b*^{u}.
,,	,,	*dwabiñ*	*dŏbiñ*.
39	6	39	38.
44	8	Instrumental	Agent.
24	11	*pŏth*^{u}	*pŏth*^{i}.

Page.	Lines.		
51	11–14	Substitute the following :—	

If the final consonant of a noun in this declension is preceded by उ *u*, that उ *u* is changed to अ *a* in all cases except the Nominative Singular. Thus वांदुर् *wădur*, a monkey; nom. pl. वांदर् *wădar;* instr. pl. वांदरौ सांतिन् *wădarau sătin:* करुन् *karun*, the act of doing; acc. sg. करनस् *karanas:* पुस्तुक् *pŏstukh*, a book; nom. pl. पुस्तक् *pŏstakh.*

56	13	*for* 'tree-trunk'	*read* 'beam of wood.'
58	3–12	*add* कपुर् *kapur*ᵘ cloth.	
79	4	*for* '*kunasatăth*'	*read* '*kunasatath*,' (and so throughout the seventies up to 78).
,,	24	*kunanamăth*	*kunanamath* (and so throughout the nineties).
95	8	*w* or *v*	*w* or *v*, or
106	4	ग्राकंञ् *grākąñ*	ग्राकञ् *grākañ*.
137	3 from bottom	वड्	वड्
142	19	substances	substantives.
148	16	*k*ᵘ*ṭ*ᵘ	*kūṭ*ᵘ.
202	5	करव्	करव्
237	5 from bottom	वुफोयव	वुफोव
v	2 from bottom	*bŏzen*	*bŏzan*.
ix	2 from bottom	वुफियेव *wuphiyĕw*ᵘ	वुफियेवव *wuphiyĕyaw*ᵘ.

Besides the above, see the special list of *corrigenda* to the list of Kāçmīrī verbs, which is on pp. xci. and ff.



PREFACE.



The following essays on Kāçmīrī originally appeared in the Journal of the Asiatic Society of Bengal for 1896-1899. It is hoped that, as now completed, they will be found to give a much fuller account of that interesting language than has hitherto been available.

Besides those who wish to study Kāçmīrī for its own sake, it is also of considerable interest to comparative philologists. I know of no Indo-Aryan language which in her grammatical construction is so naked and unashamed. With but the thinnest veil of mystery, she freely displays to the ardent eyes of the student, not only the general contour of her graceful form, but each joint, each articulation. Devoid of every feeling of false modesty, she discloses many a secret which is jealously hidden by her more prudish sisters of the south. This fact has been prosaically dwelt upon by me on former occasions,[1] and I need not discuss it further here. It is sufficient to point out that a study of Kāçmīrī is an essential preliminary to any enquiry which deals comparatively with the mutual relations of the modern Aryan vernaculars of India.

Although I believe that I may claim that this work is more full and more accurate than its predecessors, I trust that it will not be taken as intended to supersede the useful little grammar of Mr. Wade. To begin with, I hardly touch upon syntax, a branch of Kāçmīrī grammar which is treated of by that scholar with considerable fulness. Then, the following pages are scarcely meant for the beginner who only wishes to acquire a slight colloquial knowledge of the language. Such students cannot do better than commence with Mr. Wade's book, and, when they have mastered it, they will find it to their advantage, if they wish to proceed further in their studies, to peruse these essays also. I lay stress upon this point, because I have had occasion more than once to differ from Mr. Wade, and to state the fact clearly; and I should be sorry to think that my having done so would lead the reader to suppose that I generally condemned a grammar from which I have myself drawn no little profit and instruction.

[1] See *On Pronominal Suffixes in the Kāçmīrī Language*, J. A. S. B., Vol. lxiv. Part I, pp. 336 and ff., and *On the Radical and Participial Tenses of the Modern Indo-Aryan Languages*, ib. pp. 352 and ff.

One other word of warning is necessary. The language illustrated in this book is that used by the Hindūs of Kashmir, and not that of the Musalmāns. The difference between these two dialects is mainly one of vocabulary, the Musalmāns freely using Persian and Arabic words which are avoided by the Hindūs. For this reason the dialect of the latter is much more purely Kāçmīrī than that of the former, but it should be borne in mind that while the followers of Islām number about 95 per cent. of the population of Kashmir, the Hindūs number less than five. On the other hand, nearly all the old written literature of the country is Hindū, and is in the language illustrated in the present grammar.

There is no fixed system of spelling Kāçmīrī, either in the Persian character used by Musalmāns, or in the Çāradā and Dēva-nāgarī characters used by Hindūs. In such a matter, every writer is a law unto himself, and the student is warned that in reading manuscripts he will find numerous divergencies from the system here adopted. This system is that invented by Īçvara-kaula for recording the grammar of his native language in his excellent Sanskrit work the *Kaçmīra-çabdāmṛta*,[1] of which the present book is hardly more than an adaptation to English needs. The true alphabet of the Kāçmīrī language is the Çāradā, but I have abandoned it and used the Dēva-nāgarī for two sufficient reasons. One is that the Çāradā is familiar to very few Europeans, and it is not advisable to add to the difficulties which must be experienced in acquiring a by no means easy language. The other is that no Çāradā types are available.

Surprise may be evinced that so large a space is devoted to the phonology of the language. No less than thirty-two pages are given up to the vowels and the consonants. But epenthetic changes of the former and palatalisations of the latter are so important a feature of Kāçmīrī that too great attention cannot be paid to them. They form the whole groundwork of the somewhat complicated grammar, and once their principles are mastered, the superstructure will be found comparatively easy. The student is advised to read the first two chapters attentively before attacking the more attractive nouns and verbs.

I should be ungrateful if I did not here record my thanks to the kind friends who, possessed of a greater knowledge of the language than I have myself, have given me their assistance on various points. I must specially state my obligations to the Rev. J. Hinton Knowles of Çrīnagar, who with the most liberal generosity has frequently helped me from the stores of his unequalled knowledge of Kāçmīrī.

[1] Edited by the present writer, and published by the Asiatic Society of Bengal.

In conclusion, I may be permitted to express the lively regret which I experience when I call to mind that these pages will never be looked upon by the Friend and Counsellor to whose memory they are dedicated. It was Bühler who first directed my attention to the study of Kāçmīrī, and it was through his help that I was enabled to trace the materials on which these pages are founded. They owe all their inspiration to him; and, during their preparation, hours of what was often monotonous work were cheered by the hope of his kindly appreciation of the final result,—a hope, alas, destined never to be realised.

SYSTEM OF TRANSLITERATION ADOPTED IN THE FOLLOWING PAGES:—

˛ (medial) ᵃ; **अ** (medial) *a*, (final) ᵃ, (*ă*); **आ** *ā*; **इ्** ⁱ; **इ** *i*; **ई** *ī*; **उ्** ᵘ; **उ** *u*; **ऊ्** ᵘ; **ऊ** *ū*; **ऋ** *r*; (**य** *ĕ*); **ए** *ē*; **ऐ** *ai*; (**व** *ŏ*); **ओ** *ō*; **औ** *au*; ˙ ˜

क *ka*	ख *kha*	ग *ga*	ङ *ṅa*.
च *ca*	छ *cha*	ज *ja*	ञ *ña*.
च़ *tsa*	छ़ *tsha*	ज़ *za*	ञ़ *ña*.
ट *ṭa*	ठ *ṭha*	ड *ḍa*	ण *ṇa*.
त *ta*	थ *tha*	द *da*	न *na*.
प *pa*	फ *pha*	ब *b*	म *ma*.
य *ya, ĕ*	र *ra*	ल *la*	व *wa, ŏ*.
श *ça*	ष *ṣa*	स *sa*	ह *ha*.

Note.— इ् ⁱ उ् ᵘ and ऊ् ᵘ, are called *i-mātrā*, *u-mātrā*, and *ū-mātrā*, respectively. See p. 3.

When a vowel is modified (usually by a following *mātrā*-vowel or ᵃ) the mark ˈ is placed over the syllable in the Dēva-nāgarī character, and a dot is placed under the vowel in the Roman character. Thus कॅ *kạ*, कॉ *kạ̄*, and so on.

When the half-pronounced *a* occurs in the middle of a word, it is represented by *virāma*. Thus अद्र् *ạdᵃr*. When it is modified it is transliterated ᵊ. Thus द्नु *dᵊnᵘ*. This modification, it will be seen, is not marked in the Dēva-nāgarī character. In this I have followed the native grammarian. At the end of a word, every *a* is only half pronounced. Thus क्रक *krakᵃ*, (see p. 6). When the vowel *a* is pronounced like the *a* in *hat*, it is transliterated *ă*.

The syllable य *ya* is often pronounced like *ĕ*, and the syllable *wa* like *ŏ*: the first representing the sound of the *e* in *met*, and the second that of the *o* in *hot*. In these cases, the syllables are transliterated and *ŏ* respectively. See pp. 26 and 16.

When these *ĕ* and *ŏ* are modified I have not always been consistent in transliteration. In the earlier pages I have represented a modified *ĕ*, by simply *ĕ*, as in ल॑लि *lĕl*^{i}, and a modified *ŏ*, by *ŏ*, as in ग॑नु *gŏn*^{u} (both on p. 26). Sometimes also I have transliterated the latter by *wạ*, as in *twạh*^{i}, on p. 87. In the later pages, as types became available, I have throughout represented them by *ẹ̆* and *ọ̆* respectively.

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Note.— All the above references are to the figures on the outside TOP corner on each page. On the other hand, all references in the text itself are to the figures on the outside BOTTOM corner on each page.

From the Journal, Asiatic Society of Bengal, Vol, LXV. Part, I, No. 3,
1896, p. 280.

On the Kāçmīrī Vowel-System.—By G. A. Grierson, C.I.E., I.C.S.

[Read November, 1896.]

The only serious attempt to grapple with the intricacies of Kāçmīrī pronunciation is that contained in Major Leech's grammar of the language contained in pp. 397 and ff. of the *J. A. S. B.*, Vol. XIII, for 1844.

For its time Leech's grammar was a wonderful production, but it has the disadvantage of being entirely written in the Roman character, without any definite system of transcription. He gives lists of words classified according to their vowel sounds, and extending over eight pages. These lists (and I have tested every word in them, in the mouth of a Kāçmīrī Paṇḍit) are in the main accurate, but it is generally difficult and sometimes impossible to identify the words he writes, or to reproduce them in either the Persian or the Nāgarī character.

Kāçmīrī is written both in the Persian and in the Çāradā alphabets. The latter belongs to the family of which Dēvanāgarī is the best known member, and will be represented (for convenience sake) by Dēvanāgarī in this paper. The Persian character is used by the Muḥammadans (who form about 93 per cent.), and the Çāradā (Dēvanāgarī) by the Hindūs (who form, say, 6 per cent.) of the population. Carey in his Serampur translation of the New Testament (1821) used the Çāradā character, but since then Missionaries have used either the Persian or the Roman character. The Persian character, with its facile omission of vowel-marks is not suited for representing the intricate vowel-system of Kāçmīrī. And, indeed, to one who is not familiar with the pronunciation of the language from practical experience, it would be impossible to gain merely a faint idea of the correct pronunciation of most Kāçmīrī words, even from a fully vocalized Persian transcription. This is forcibly illustrated by the late Dr. Burkhard's Essays on Kāçmīrī. He transliterated rigidly from the Persian character, and hence, as a means for giving a practical colloquial acquaintance with the language, his papers are of little value, though of great value in other respects.

The various systems of transliteration into the Roman character with the help of diacritical marks added to the vowels, are based on the Persian method of transcription, and have most of its faults. For instance Wade in his grammar represents three distinct *a* sounds *viz.*, *ü*, a^{i} and ^{a} by one sign *ạ*. Another *a* sound, *viz.*, a^{u}, he represents by *ọ*: and at the same time uses the same sign to represent the *ŏ* in *cob*, an altogether different sound.

The Çāradā (Dēvanāgarī) system of writing Kāçmīrī has the advantage of using fixed definite signs for fixed definite sounds. To those accustomed to the simpler, if less perfect systems hitherto in vogue, it, no doubt, looks clumsy, but, after considerable hesitation, I have come to the conclusion that, whether for the purposes of science or for the benefit of learners, the only satisfactory way of transcribing Kāçmīrī in the Roman character is to follow the Çāradā system with a few minor modifications.

The Çāradā system is based upon actual facts of the language. Kāçmīrī differs from other Indian languages in using vowels at the end of a word which are either silent or nearly so, but which modify the pronunciation of the vowel of the preceding syllable. To an Englishman or Russian this is a commonplace of spelling. An Englishman pronounces the *a* in the word *mar*, in a certain way. By adding an *e*, he gets the word *mare*, in which the final *e* is silent, but modifies the pronunciation of the preceding *a*. In Kāçmīrī these silent (or nearly silent) vowels are called by Hindū Grammarians, *mātrās*, and there are three of them, *viz.*, *i-mātrā*, *u-mātrā*, and *ü-mātrā* which are represented in the Çāradā character by the ordinary signs for *i*, *u*, and *ü* respectively with the sign for *virāma* appended. The mark ꠰ is also placed over the preceding vowel to show that it is modified. In the Roman character they are conveniently represented by a small ^{i}, ^{u} or ^{ü}, above the line, a dot being placed under the preceding vowel to indicate modification. Examples are करि *kạr*^{i}, they (masc.) were made; करु *kạr*^{u}, he was made; and करू *kạr*^{ü}, she was made. Speaking very roughly, the first may be said to be pronounced something like the English pronunciation of *Kyrie* (in *Kyrie eleison*), the second something like *core* (English mute *e*), and the third something like *kür* (German *ü*). In the Persian character, the first is written كَرِ *kar*^{i}, the second كُرُ *kur*^{u}, and the third indifferently كَر *kar* or كِر *kir*. Mr. Wade transcribes the first *kạr*^{i}, the second *kọr*, and the third *kạr*.

Of these *mātrās* it may be said that *u* and *ü* are as a rule absolutely silent, while *i* is just heard.

The history of these modified sounds is evident enough. It will suffice to take *u-mātrā* as an example. The Skr. कृतः *kṛtaḥ*, done, became in Apabhraṁça Prākrit करिउ *kariu*, from which was derived the old Kāçmīrī करु *karu*. By epenthesis, of which the Kāçmīrī is extremely fond, this became pronounced कउर् *kaur* whence we get the modern pronunciation '*core.*' The old spelling was, however, retained, but the mark of *virāma* was added to show that the final *u* was silent. So also करि kạr^i, represents an Apabhraṁça *करिइ *karii* and करू kạr^ū represents an Apabhraṁça, *करिआ *kariā* or करी *karī*. It can easily be shown that *ū-mātrā* represents an older *ī*, not an older *ū*. Words in *ū-mātrā* are nearly all feminine forms of masculines in *u-mātrā*, a fact which explains the adoption of the long *ū* sign as a substitute for the long *ī*.

Sometimes by the addition of suffixes these *mātrā*-vowels cease to be at the end of a word. If the suffix consists of a single consonant, they are then fully pronounced (still, however, modifying the preceding vowel) and the sign of virāma is omitted. In this case, *ū-mātrā* takes the sound of a short German *ü*. Thus, if we add the suffix *n*, meaning 'by him,' to the above words, we get from करि kạr^i, करिन् *kạrin* (pronounced something like *kyrin*); from करु kạr^u, करुन् *kạrun* (pronounced something like *korun*); and from करू kạr^ū, करून् *karūn*, (pronounced something like *kürün*).[1] If, however, the suffix consists of a consonant and a vowel, or more, the *mātrā* vowels remain unpronounced. Thus, take the suffix w^a, by you. Adding this to करि kạr^i we get करिव kạr^{i}w^a, (pr. kyrw^a); to करु kạr^u, we get करुव kạr^{u}w^a (korw^a); and to करू kạr^ū, we get करूव (kürw^a). Again, adding the suffix *tha-s*, by thee I (was made), we get करुथस् kạr^{u}thas (*korthas*), masc. and करूथस् *kürthas*, fem.

The effect of these mute or *mātrā* vowels upon pronunciation of preceding vowels, forms the main subject of this paper.

Before dealing with them, it will be convenient to glance at the Kaçmīrī consonantal system. This is, in the main, the same as that which we meet in the Dēvanāgarī Alphabets. It must be observed. however, that Kāçmīrī, has no soft aspirates (*gh*, *jh*, *ḍh*, *dh*, and *bh*), The letter *jh* becomes *z*. Thus from Apabhraṁça बुज्झइ, *bujjhai*, we have the Kāçmīrī बोज़ि *bōzi*, he will hear. The other letters simply lose their aspiration, *e.g.*, Hindi √ *ghēr*, surround, but Kāçmīrī *gēr*, and so on.

Kāçmīrī has developed a new set of palatals, *viz.*, च़ छ़ and ज़,

[1] It must be clearly understood that these spellings do not do more than approximately indicate the pronunciation of these words. The exact pronunciation will be dealt with later on.

pronounced (and transliterated) *ts*, *tsh*, and *z* respectively. The nasal ञ *ña* is pronounced *ñyŏ*, and is treated as if it was spelled न्य. With Virāma (ञ्) it is pronounced *ñy*, and is treated as if it was न्यु *nyᵘ*.'

As regards transliteration; it seems to me that the only satisfactory way, so far as this article is concerned, is to follow the Çāradā spelling throughout. The mātrā-vowels should be represented by a small letter above the line, and modified vowels should have a dot under them to warn the reader that they *are* modified. *How* they are modified is to be gathered from the particular *mātrā* which follows, and from the following rules. The only exception I make to this system of transcription is the representative of the *ŏ*-sound in *cob*, and the *ĕ*-sound in *ebb*. These, in Çāradā are represented by *wa* (or ़) and *ya* respectively, following a consonant. Thus त्वह्य (or तुह्य) *twahya* (or *tụhya*) (pr. *tŏhĕ*). As this *wa* and *ya* do not convey to the reader the sounds they represent, I transliterate them (when they represent these sounds) by *ŏ* and *ĕ* respectively.

I now proceed to deal with the vowels in due order. The lists of words given by Leech, in his paper above referred to, have been carefully read over with me by Paṇḍit Mukund Rām of Sirinagar,[1] and every word which we have been able to identify has been written down in the Dēvanāgarī character, and its pronunciation discussed. Many new words, illustrating new rules, have also been added.

अ *a* is usually pronounced as the short *a* in America.

The following are examples.

शलख् *çalakh*, a beating.
वनख् *wanakh*, thou wilt say.
खटख् *khaṭakh*, thou wilt conceal.
फटख् *phaṭakh*, thou wilt be drowned.
गनख् *ganakh*, thou wilt congeal.
मानख् *mānakh*, thou wilt obey.
रटख् *raṭakh*, thou wilt take.
बरख् *barakh*, thou wilt regret.
ज़रख् *zarakh*, thou wilt endure.
अलख् *alakh*, thou wilt be shaken.
वलख् *valakh*, thou wilt throw over a person.
गलख् *galakh*, thou wilt melt.
मरख् *marakh*, thou wilt die.
च़टख् *tsaṭakh*, thou wilt tear.
च़लख् *tsalakh*, thou wilt flee.
वटख् *vaṭakh*, thou wilt roll up.
पकख् *pakakh*, thou wilt go.
रछख् *rachak*, thou wilt protect.
रनख् *ranakh*, thou wilt cook.
खनख् *khanakh*, thou wilt dig.
मेनख् *mēnakh*, thou wilt measure.
असख् *asakh*, thou wilt laugh.
दज़ख् *dazakh*, thou wilt be burnt.
सरख् *sarakh*, thou wilt experience.
मलख् *malakh*, thou wilt rub.
खलख् *khalakh*, thou wilt be opened.
बलख् *balakh*, thou wilt recover.
डलख् *ḍalakh*, thou wilt slip.
गर *garᵘ*, a house.
अच़ुन् *atsun*, to enter.
अल्यौव् *alyauv*, he shook.

[1] I must express my obligations to Dr. Stein for obtaining for me so excellent an assistant and teacher.

In monosyllabic words ending in an aspirated consonant, *a* takes nearly the sound of the *ă* in *hat*, thus क्रख् *krăkh*, a noise, but क्रख *krak*^{a}, noises. कठ् *kăṭh*, a ram, gen. sg. कट संन्दु *kaṭ*^{a} *sąnd*^{u}. This difference is not marked in writing. I shall represent it by *ă*.

A final *a* is very lightly pronounced, and is therefore written above the line, as in *krak*^{a}, above. With regard to final *ya*, vide post (page 304).

This lightly pronounced ^{a} also occurs between consonants. In such cases, in the Çāradā character, the two consonants are compounded, and the vowel neglected. We thus get seemingly impossible combinations, such as the word त्स्ह् or literatim *t̤sh*, which cannot be possibly pronounced as written. The word is really pronounced *t̤s*^{a}*h*, and means 'thou.' So also in many other words, *e.g.*, ह्नु (which I prefer to write हुन्) pronounced *h*^{ə}*n*^{u}, he has swollen; ड्नु (डुन्) *d*^{ə}*n*^{u}, he shook out; क्तु (कुत्) *k*^{ə}*t*^{u}, he was wet; र्श (रश्) *r*^{a}*ç*, spite; ग्हु (गुह्) *g*^{ə}*h*^{u}, he ground: दद्रु *dad*^{ə}*r*^{u}, the edible part of a cucumber; बब्रु *bab*^{ə}*r*^{u}, a flower; गाटज् *gāṭ*^{a}*j*, clever (fem.); फट्र् *phŏl*^{a}*r*,[1] a basket. The sound of this letter is very obscure and closely resembles that of the obscure vowel in the English termination *ble*, usually called the neutral vowel. It is liable to modification by a following *i*-, *u*-, or *ū*-*mātrā*, but its sound is so short, that only an acute ear can distinguish its various shades. Wade illustrates this ^{a} as well as the *a* modified by *ū*-*mātrā*, by *ą*, a system which lends to endless confusion, unless some clue is given to the modifying vowel.

Içwara-kaula in his Kāçmīrī *Dhātu-pāṭha*, also notes a modified *ą*, which is not followed by a mātrā-vowel. It is pronounced slightly more labially than an ordinary *a*: i.e., a tinge of *o* is given to it; and it is, apparently, the short form of *ą̄* (*ö*). It closely resembles the ordinary sound of *a* in Eastern Bihārī, which is not nearly so broad as the corresponding sound in Bengali, but is still somewhat broader than the usual *a* of Benares-Hindī. The difference between *ą* is however, so very slight that it would pass unheeded by an ordinary ear. The sound occurs in the following verbal roots (including their causals, which I omit). It will be seen that with the exception of the root प्रखट् *prąkh*^{a}*ṭ*, which is hardly an exception, in every single instance the *ą* is followed by a compound consonant the last member of which is *r*.

1 Içwara-kaula spells all these with compound consonants. I prefer, deliberately, to write them with *virāma*, and shall do so in future. Mr. Hinton Knowles, whose authority is undoubted, would transcribe these words *hun*^{u}, *dun*^{u}, *kuṭ*^{u} (there is a difference of opinion as to the correct form of the part of the root *kṭ*. I. K. makes it *kt*^{u}), *riç* and *guh*^{u}. This well illustrates the indefinite nature of the sound which, in the Çāradā character, is represented by *virāma*, or absence of any vowel whatever.

The examples moreover include every case of an *a* followed by such a conjunct given in the *Dhātupāṭha*, and we are entitled to lay down the rule, that when *a* is followed by a compound consonant, the last member of which is *r* (or *ṭ*), it is modified to *ą*.

[illegible] *ąd^{e}r*, be moist.
[illegible] *ąns^{e}r*, finish.
[illegible] *ąb^{e}r*, cloud up.
[illegible] *kąns^{e}r*, be impoverished.
[illegible] *gąns^{e}r*, count.
[illegible] *chąk^{e}r*, scatter.
[illegible] *chąts^{e}rāv*, make white.
[illegible] *chwąp^{e}r* (pr. almost *chup^{e}r*), spend.
[illegible] *tswąk$_e$r* (pr. almost *tsuk^{e}r*), make angry. [defile.
[illegible] *tshyąṭ^{e}r* (pr. almost *tshiṭ^{e}r*),
[illegible] *tshyąv^{e}r* (pr. almost *tshiv^{e}r*), put out (fire).
[illegible] *tshwąṭ^{e}r* (pr. almost *tshuṭ^{e}r*), make short.
[illegible] *ḍąkh^{e}r*, depend upon.
[illegible] *tąts^{e}r*, make hot.
[illegible] *tąñ^{e}r*, make thin.
[illegible] *trąts^{e}rāv*, cause to fear.
[illegible] *trąs^{e}rāv*, cause to fear.
[illegible] *trwąç^{e}rāv*, (pr. almost *truç^{e}rāv*), make hard.
[illegible] *thąs^{e}r*, make high.
[illegible] *dąd^{e}rāv*, make wasted.
[illegible] *drwąg^{e}rāv* (pr. almost *drug^e-rāv*), price highly.
[illegible] *dwąb^{e}r* (pr. almost *dub^{e}r*), bury.
[illegible] *nąñ^{e}rāv*, make naked.
[illegible] *nąṭ^{e}rāv*, cause to shake.
[illegible] *nwąm^{e}r* (pr. almost *num^{e}r*), cause to bow.
[illegible] *nwąv^{e}r* (pr. almost *nuv^{e}r*), make excessive.
[illegible] *pąj^{e}r*, fell a hem (in sewing).
[illegible] *pąs^{e}r*, decide the truth.
[illegible] *pąṭh^{e}r* (Mr. Knowles would write *pąṭh^{e}r*), clean (fish).
[illegible] *prąk^{e}ṭ*, be manifest.
[illegible] *phąs^{e}r*, entangle.
[illegible] *bąc^{e}rāv*, protect.
[illegible] *bąḍ^{e}r*, cause to be great.
[illegible] *bąd^{e}rāv*, bake bread.
[illegible] *bąns^{e}r*, divide.
[illegible] *bąl^{e}r*, cure.
[illegible] *byąñ^{e}r* (pr. almost *biñ^{e}r*), make separate.
[illegible] *brąm^{e}r*, mislead.
[illegible] *mąts^{e}rāv*, madden.
[illegible] *mąns^{e}r*, make imperfect.
[illegible] *mąṣ^{e}r*, cause to forget.
[illegible] *mwąṭ^{e}r*, (pr. almost *muṭ^{e}r*), make fat.
[illegible] *mwąṇḍ^{e}r* (pr. almost *muṇḍ^{e}r*), make blunt.
[illegible] *mwąd^{e}r* (pr. almost *mud^{e}r*), be sweet.
[illegible] *rątsh^{e}r*, put in order.
[illegible] *lyąd^{e}r* (pr. almost *lid^{e}r*), be yellow.
[illegible] *wąḍ^{e}r*, bury.
[illegible] *vyąs^{e}r* (pr. almost *vis^{e}r*), decide.
[illegible] *vyąñ^{e}r* (pr. almost *viñ^{e}r*), separate.

ब्यथर *vyạth^{a}r* (pr. almost *vith^{a}r*), make fat.

ब्यडर *vyạd^{a}r* (pr. almost *vid^{a}r*), be slack.

ब्यपर *vyạp^{a}r* (pr. almost *vip^{a}r*), cause to pervade.

ब्यवर *vyạv^{a}r* (pr. almost *viv^{a}r*), scatter.

ख्यञर *sạñ^{a}r*, make deep.

खञ्जर *sạnz^{a}r*, be ready.

ख्यजर *syạz^{a}r* (pr. almost *siz^{a}r*), make straight.

ख्यञराव *syạñ^{a}rāv* (pr. almost *siñ^{a}rāv*), make soft.

ख्यन्दर *syạnd^{a}r* (pr. almost *sind^{a}r*) become red.

स्वचराव *swạts^{a}rāv* (pr. almost *suts^{a}rāv* appease.

स्वम्बर *swamb^{a}r* (pr. almost *sumb^{a}r*) make level.

हटर *hạt^{a}r*, make thin.

हन्दर *hạnd^{a}r*, be cold.

ह्वखर *hwạkh^{a}r* (pr. almost *hukh^{a}r*), make dry.

ह्वचराव *hwạts^{a}rāv* (pr. almost *huts^{a}rāv*), cause to become decayed.

ह्वबर *hwạb^{a}r* (pr. almost *hub^{a}r*), conquer.

ह्वमर *hwạm^{a}r* (pr. almost *hum^{a}r*), appease.

When the vowel *a* is modified by *i-mātrā*, it is pronounced nearly as the *ă* in *hat*. The *i-matra* is also very lightly pronounced, both in the same syllable as the *ă*, with the *ă*, as well as in its own syllable. This has led to various methods of transcription. For instance, some transcribe **असि** by *ais*, and others by *as^{i}*. The true pronunciation is something like *a^{i}s^{i}*. I prefer to transcribe it by *ạs^{i}*, which follows the native system. The *i-mātrā* is shown in its proper place, and a dot (corresponding to the Çāradā ˈ) is placed under the *ạ* to show that it is modified. The following are examples of *a* modified by *i-mātrā*.

असि *ạs^{i}*, pronounced *a^{i}s^{i}*, we.

करि *kạr^{i}*, pr. *ka^{i}r^{i}*, bracelets.

पपि *pạp^{i}*, pr. *pa^{i}p^{i}*, ripe (masc. pl.)

दरि *dạr^{i}* (*da^{i}r^{i}*), strong (masc. pl.)

खरि *khạr^{i}* (*kha^{i}r^{i}*), having a scald-head (m. pl.)

चरि *tsar^{i}* (*tsa^{i}r^{i}*), many (masc. pl.)

जरि *zạr^{i}* (*za^{i}r^{i}*), deaf (masc. pl.)

खखि *khạkh^{i}* (*kha^{i}kh^{i}*), name of caste (masc. pl.)

बडि *bạḍ^{i}* (*ba^{i}ḍ^{i}*), great (masc. pl.)

गटि *gạṭ^{i}* (*ga^{i}ṭ^{i}*), thin, weak (masc. pl.)

खति *khạt* (*kha^{i}t^{i}*), cupboards (masc. pl.)

When *a* is followed by *u-mātrā* it takes a sound which it is easy to describe, but which it is difficult to express in writing. It is the short sound corresponding to the long *ō* in the English word *home*. It may be represented by *o*, *i.e.*, the short sound of *ō*. It has nothing to do with the short *ŏ* in the English word *cŏb*, which also occurs in Kāçmīrī but is represented differently (see pages 294 and 304). The *u-mātrā* itself is

hardly pronounced at all. Paṇḍits say it can be heard, but when they say they pronounce it, its sound altogether fails to reach my ear. That is probably the fault of my ear, but it is not an exceptionally dull one. All that I hear is the final consonant immediately preceding the *u-mātrā*, pronounced with exceptional clearness. In English, we have a habit of clipping our final consonants. Thus, in the English word *bad*, the *d* is only half pronounced. If we added an *u-mātrā* in Kāçmīrī we should to an English ear, only fully complete the pronunciation of the final *d*, or in other words double it. I would therefore, represent the pronunciation of such a Kāçmīrī word as *bạḍ*^{u}, great, by *boḍḍ*, in which the doubled *d* means that the tongue must not only touch the palate to get the sound of *ḍ*, but must also be mostly drawn back, after a perceptible interval, so as to complete the explosion.

The dot under the *ạ* corresponds to the ꜝ of the Çāradā character, and warns the reader that the *a* is modified by the following *u-mātrā*.

Wade transcribes this *a* modified by *u-mātrā*, by *ọ*. As he also transcribes the *ŏ* sound of *cob*, by the same sign, great confusion is caused to the learner.

The following are examples of *a* modified by *u-mātrā*.

[Note that every word ending in *u-mātrā* is masculine, and that all nouns ending in *u-mātrā* belong to Wade's 2nd declension].

bạḍ^u, pronounced *boḍḍ*; great (m. sg.)
khạl^u (*kholl*), open, loose.
mạr^u (*morr*), a hut, a fowl-house.
dạd^u (*dodd*), burnt.
khạṭ^u, (*khoṭṭ*), a place of concealment, a wall-cupboard.
lạd^u (*lodd*), made.
khạḍ^u (*khoḍḍ*), pudendum muliebre.
kạl^u (*koll*), dumb.
phạṭ^u (*phoṭṭ*), drowned.
rạṭ^u (*roṭṭ*), taken.
mạt^u (*mott*), mad.
lạt^u (*lott*), light, gentle (of speaking.)
nạl^u (*noll*), an entire cowrie.
bạl^u (*boll*), recovered in health.
bạr^u (*borr*), a hole in a wall, for entrance.
gạr^u (*gorr*), made.
thạd^u (*thodd*), tall.
tsạd^u (*tsodd*), a round basin for milk.
gạd^u (*godd*), a hole.
tsạṭ^u (*tsoṭṭ*), cut.
dạl^u (*doll*), the skirt of a garment.
nạr^u (*norr*), sleeve.
tsạr^u (*tsorr*), more.
gạt^u (*gott*), thin, weak.
chạt^u (*chott*), white.

When *a* is followed by *ū-mātrā* it takes a sound closely corresponding to that of the German *ö*. As in the case of *u-mātrā*, paṇḍits say

that the *ū-mātrā* is pronounced (be it ever so lightly), but to me, all that I can hear is the full pronunciation of the final consonant, which, under the head of *u-mātrā*, I attempted to illustrate by doubling it. The pronunciation of the word कुर् *kạrᵘ*, would therefore be illustrated by *kürr*. Wade represents the *ü* sound by *ẹ*, which as before explained, gives rise to confusion. As explained before, I transliterate the Çāradā characters as they stand, the dot under the *ạ*, showing that it is modified by the following *ū-mātrā*, and corresponding to the Çāradā ˌ.

The following are examples of *a* modified by a following *ū-mātrā*.

[Most words ending in *ū-mātrā* are feminine, and belong to the third declension. There are, however, some masculines, *e.g.*, दानू *dạnᵘ*, a pomegranate, which belong to the first declension.]

कुर् *kạrᵘ* (pronounced *kürr*) a beam, she was made by us.
ज़ुर् *zạrᵘ* (*zürr*), a deaf woman.
बुर् *bạrᵘ* (*bürr*), a crack in wood.
नुर् *nạrᵘ* (*nürr*), the lower part of the arm.
उर् *ạrᵘ* (*ürr*) well, strong.
बठू *bạṭhᵘ* (*büṭṭh*), a hob.
दुर् *dạrᵘ* (*dürr*), a strong woman.
त्सटू *tsạṭᵘ* (*tsüṭṭ*), she was cut.
ज़टू *zạṭᵘ* (*züṭṭ*) torn, tattered (fem.)
रटू *rạṭᵘ* (*rüṭṭ*), she was taken.
वटू *wạṭᵘ* (*wüṭṭ*), rolled up.
बडू *bạḍᵘ* (*büḍḍ*), a great woman.
गुर् *gạrᵘ* (*gürr*), a pitcher.
छुर् *tshạrᵘ* (*tshürr*), empty, a basket.
खुर् *khạrᵘ* (*khürr*), a she ass.
वुर् *wạrᵘ* (*würr*), dried pease pudding.
पटू *pạṭᵘ* (*püṭṭ*), a small plank.
खटू *khạṭᵘ* (*khüṭṭ*), concealed (fem.)
फटू *phạṭᵘ* (*phüṭṭ*), drowned.
यडू *yạḍᵘ* (*yüḍḍ*), bellies.

The following are examples of *ā*, which is pronounced as in Sanskrit or Hindī.

काठ *kāṭh*, wood (masc.)
काछ *kātsh*, glass, pottery (masc.)
काड् *kāḍ*. width (especially of a river) (masc.)
काद् *kād*, a representative (masc.)
गाल *gāl*, shame (fem.)
टाख *ṭākh*, name of a caste (masc.)
डाख *ḍākh*, ashes (masc.)
पाप *pāph*, a sin (masc.)
ताख *tākh*, opening in a wall (masc.)
नाद् *nād*, a sound (masc.)
लाज़ *lāz*, a stake (masc.)
डाग *ḍāg*, a club (masc.)
बाड् *bāḍ*, a dancing boy (masc.)
शाद् *çād*, a pillow (masc.)
चाल् *cāl*, centre of a shawl or handkerchief (fem.)
माड् *māḍ*, working of dough (fem.)
बाग *bāg*, a call to prayers (fem.)
दाद् *dād*, a bullock (masc.)
ब्राद् *brād*, a verandah (masc.)
माछ *māch*, honey (masc.)
दान *dān*, a cooking place (masc.)
प्रान *prān*, an onion (masc.)
वान *wān*, a shop (masc.)
रान *rān*, a thigh (fem.)

The letter *ā* is often modified to *ǭ*, the sound of which may be represented by the German *ö*. It is, however, a prolonged sound, drawled out, so to speak, and there is a touch of the sound of *ā* in the English word *hall* in it, so that *ö* is not a perfectly correct representation, though the nearest available. Another way of considering the sound is to say that it is something between that of the *ea* of *earl*, and the *aw* of *awl*. The sound is a very peculiar one, and can really only be learned by the ear.

The following are examples of this letter, which is evidently derived from a long *ā* followed by an original *i* or *y*. *E. g.* आ॑स् *ǭs* is derived from the Skr. *āsyaṁ*, through **āis*.

पा॑च् *pǭts*, five.

ला॑ख् *lǭkh*, (pr. *lŏkh*) a stride (fem.)

वा॑छ् *wǭtsh*, (pr. *wŏtsh*) deceiving (fem.)

ला॑छ् *lǭtsh*, (pr. *lŏtsh*) a eunuch (masc.)

वा॑ख् *wǭkh*, (*wŏkh*) a ringlet (fem.)

आ॑स् *ǭs*, (*ŏs*) a mouth (masc.)

आ॑र् *ǭr*, (*ŏr*) a kind of fruit (masc.) pl. आ॑र् *ǭr*).

क्रा॑ज् *krǭj*, (*krŏj*) a potter's wife, (fem. of क्राल् *krāl*).

When *ā* is followed by *i-mātrā* or by *ü-mātrā* it always becomes modified to *ǭ*. As usual the *i-mātrā* is very slightly heard both before and after the succeeding consonant. The *ü-mātrā* is, to my ears, not audible, though the preceding consonant is somewhat more strongly pronounced, which I represent by doubling it.

When *ā* is followed by *u-mātrā* it is pronounced *ō*, and is so written. Thus take the verb चारुन् *tsārun*, to sort, arrange. The root is चार् *tsār*. The past tense masculine singular is formed by adding *u-mātrā* to the root, and is therefore चोरु *tsōrᵘ*. The feminine singular past is however, formed by adding *ü-mātrā*, and the original *ā* is therefore not changed to *ō*, but is modified to *ǭ*, thus चा॑रू *tsǭrᵘ*. So the masculine plural is चा॑रि *tsǭrⁱ*. The feminine plural, however, is formed by adding *yᵉ* which does not modify the preceding *ā*, and we have चारे *tsāryᵉ* (*i.e.*, *tsārĕ*, see page 304). So also the base क्रान् *krān-*, a relation, has its nom. sg. क्रोनु *krōnᵘ*, and its nom. pl. क्रा॑नि *krǭnⁱ*. Its dative plural is however, क्रान्यन् *krānyan* in which the original base क्रान् *krān-* is retained, without modifying the *ā* to *ǭ* or changing it to *ō*, because it is followed by *ya*, and not by *i-mātrā*, *u-mātrā*, or *ü-mātrā*. This point is important. It explains many difficulties in Kāçmīrī declension and conjugation, and, so far as I know, attention has not previously been drawn to it. In dictionaries, the nom. form क्रोनु *krōnᵘ* is given, but it would be better to give the declensional base क्रान् *krān-*, which is the original word. Note, however, that *ā* is the only vowel which is modified not only by *i-mātrā*, but even by a fully pronounced *i* when following it. Thus the dat.

sg. of *krān-* is क्रानिस् *krạnis*, not क्रानिस *krānis*. This is not the case with other vowels: *e.g.*, the dat. sg. of पोथ् *pōth-* (feminine) is पोथि *pōthi* (fully pronounced *i*), not पूथि *pūthi*, while the nom. sg. (with *i-mātrā*) is पूथि *pūthⁱ*, with the *ō* changed to *ū* (see page 302).

The following are examples of *ạ* followed by *i-mātrā*.

क्रानि *krạnⁱ*, pr. *krö̆ⁱnⁱ*, relations, (pl. of क्रोन *krōnᵘ*).

दानि *dạnⁱ* (*dö̆ⁱnⁱ*), churn-sticks, (pl. of दोन *dōnᵘ*).

ब्यालि *byạlⁱ* (*byö̆ⁱlⁱ*), seeds (pl. of ब्योल *byōlᵘ*).

The following are examples of *ō* followed by *u-mātrā*. As just explained, they are really instances of *ā* being followed by *u-mātrā*, and therefore changed to *ō*. They are all masculine nouns in *u-mātrā*. The nom. masc. plurals all end in *i-mātrā* preceded by *ạ*. Thus *cyōnᵤ*, nom. plur. *cyạnⁱ*. The pronunciation of the *ō* is nearly like that of Sanskrit and Hindī, but is slightly drawled till it approaches that of *au* in *cause*, as befits its derivation from *ā* and *u*.

म्योन	*myōnᵘ*	(for *myān-ᵘ*) pronounced	*myōnn*, my (masc.)
च्योन	*cyōnᵘ*	(*cyān-ᵘ*)	*cyōnn*, thine (masc.)
प्रोन	*prōnᵘ*	(*prān-ᵘ*)	*prōnn*, ancient (masc.)
दोन	*dōnᵘ*	(*dān-ᵘ*)	*dōnn*, a churn-stick (masc.)
क्रोर्	*krōrᵘ*	(*krār-ᵘ*).	*krōrr*, a scab
ब्रोर्	*brōrᵘ*	(*brār-ᵘ*)	*brōrr*, a cat (masc.)
चोर्	*cōrᵘ*	(*cār-ᵘ*)	*cōrr*, an idiot (masc.)
क्रोन	*krōnᵘ*	(*krān-ᵘ*)	*krōnn*, a relation.
शोल	*çōlᵘ*	(*çāl-ᵘ*)	*çōll*, a kind of grain.
च़ोन	*tsōnᵘ*	(*tsān-ᵘ*)	*tsōnn*, he entered.
द्योर्	*dyōrᵘ*	(*dyār-ᵘ*)	*dyōrr*, rich (masc.)
च़ोर्	*tsōrᵘ*	(*tsār-ᵘ*)	*tsōrr*, he was collected, four.
प्योर्	*pyōrᵘ*	(*pyār-ᵘ*)	*pyōrr*, dear (masc.)
ब्योल	*byōlᵘ*	(*byāl-ᵘ*)	*byōll*, a seed.
द्योन	*dyōnᵘ*	(*dyān-ᵘ*)	*dyōnn*, a foundation.

The following are examples *ạ* followed by *ū-mātrā*, (including the letter ञ् *ñ*, which is treated as if it was न्य *nyᵘ*).

चार् *cạrᵘ* (pr. *cörr*), an idiot (fem. of चोर् *cōrᵘ*).

ब्रार् *brạrᵘ* (*brörr*), a cat (fem. of ब्रोर् *brōrᵘ*).

द्यार् *dyạrᵘ* (*dyörr*), a rich woman (fem. of *dyōrᵘ*) (rare).

आर् *ạrᵘ* (*örr*), a shoe-maker's awl (pl. आरे *aryᵃ*, *i.e.*, *ārĕ*).

कार् *kąr*ᵃ (*körr*), a neck.

प्यार् *pyąr*ᵃ (*pyörr*), dear, beloved (fem. of प्योर् *pyōr*ᵘ). (fem.)

वार् *wąr*ᵃ (*wörr*), a small garden

पार् *pąr*ᵃ (*pörr*), (fem.)

माज् *mąj*ᵃ (*mȫjj*), a mother.

गार् *gąr*ᵃ (*görr*), kernel of Singārā (fem.)

लार् *ląr*ᵃ (*lörr*), a cucumber, also she followed, (masc. लोर् *lōr*ᵘ he followed).

प्रार् *prąr*ᵃ (*prörr*), she was waited for (fem. of प्रोर् *prōr*ᵘ, he was waited for).

चार् *tsąr*ᵃ (*tsörr*), she was collected (masc. चोर् *tsōr*ᵘ).

रात् *rąts*ᵃ (*rötsts*), nights (fem.)

दान् *dąn*ᵃ (*dönn*), a pomegranate (masc.)

चान् *tsąñ* (*tsöny*), she entered (masc. चोन् *tsōn*ᵘ).

म्यान् *myąñ* (*myöny*), mine (fem. of म्योन् *myōn*ᵘ).

च्यान् *cyąñ* (*cyöny*), thine (fem. of च्योन् *cyōn*ᵘ).

प्रान् *prąñ* (*pröny*), ancient (fem. of प्रोन् *prōn*ᵘ).

The vowel *i* is usually pronounced as in Sanskrit or Hindi. The following are examples:—

निश *nish*ᵃ, near.

सिल *sil*ᵃ, the disease of consumption (masc.)

फिस् *phis*, a child's penis (fem.)

ठिस् *ṭhis*, noise of a crack (masc.)

निस् *nis*, take away from him.

निन् *nin*, they will take away.

यिस् *yis*, come to him.

यिन् *yin*, they will come.

यिख् *yikh*, thou wilt come.

दिस् *dis*, give to him.

दिन् *din*, they will give.

विल् *vil*, a short space of time (fem.)

गिल् *gil*, a kind of bird (fem.)

चिथ् *tsith*, loss of use of limbs (fem.)

बिठ् *biṭh*, an assembly (fem.)

सिठ् *siṭh*, a whisper (masc.)

छिर् *chir*, the stream of milk that comes out at one pull of the udder (fem.)

जिन् *jin*, a demon (masc.)

हिश् *hiç*, the driving away of fowls, &c. (masc.)

मिश् *miç*, a splinter (fem.)

फिस् फिस् *phis phis*, whispering (masc.)

किस् *kis*, little finger (fem.)

पिलुन् *pilun*, to reach.

किल् *kil*, a thrust (fem.)

चिल् *cil*, a stake (masc.)

सिर् *sir*, a secret.

सिद् *sid*, revenge, spite (masc.)

When the vowel *i* commences a word, it is pronounced *yi*: thus—

इह् *ih*, pronounced *yih*, this (nom.)

इमिस् *imis*, *yimis*, this (acc.)

इथै *ithai*, *yithai*, gratis.

इमाम् *imām*, *yimām*, a Musalmān priest.

इन्दर *ind*ᵃ*r*, *yind*ᵃ*r*, a spinning-wheel.

इमिकनि *imikani*, *yimikani*, thus.

इछुन् *itshun*, *yitshun*, to wish.

इपट् *ipaṭ*^{a}, *yipütt*, the yoke of a plough.

When *i* is followed by *i-mātrā* its pronunciation is not affected. The *i-mātrā* is pronounced only *after* the preceding consonant.

इति *it*^{i} (*yit*^{i}), here.
लिवि *liv*^{i}, they were plastered by us.
मिलि *mil*^{i}, reconciliations.
किलि *kil*^{i}, pegs.
निनि *nin*^{i}, about to be taken (masc. plur.)
हिञि *hiñ*^{i}, the neighing of a horse (fem.)

When *i* is followed by *u-mātrā*, it is pronounced *yu*, and the final consonant is fully pronounced, as usual. In such cases the *i* is often *written yu*, and the *u*-matra omitted: thus;

मिलु *mil*^{u} or म्युल् *myul*, both pronounced *myull*, reconciliation.
कितु *kit*^{u} or क्युत् *kyut*, *kyutt*, on account of.
किलु *kil*^{u} or क्युल् *kyul*, *kyull*, a peg.
लिवु *liv*^{u} or ल्युव् *lyuv*, *lyuvv*, he was plastered by us.
नॅचिवु *nĕciv*^{u} or नॅच्युव् *nĕcyuv* *nĕcyuvv*, a son.

In the case of three verbs, the different spellings, mean different things; thus

निनु *nin*^{u}, to take, न्युन् *nyun*, the act of taking, both pronounced *nyunn*.
दिनु *din*^{u}, to give, द्युन् *dyun*, the act of giving, *dyunn*.
यिनु *yin*^{u}, to come, य्युन् *yyun*, the act of coming, *yyunn*.

When *i* is followed by *ū-mātrā*, it is pronounced something like *yü*, in which *ü* represents a short German *ü*. Thus

लिव *liv*^{ü}, pronounced *lyüvv*, she was plastered by us.
फिर *phir*^{ü} *phyürr*, she was turned over by us.

Instances of this are rare.

The vowel *ī* is pronounced as in Sanskrit and Hindi, thus,—

शीन् *çīn*, snow (masc.)

When the vowel commences a word, it is pronounced *yī*; thus,

ईरन् *īran*, pronounced *yīran*, an anvil (fem.)
ईरुन् *īrun*, *yīrun*, to float.
ईद् *īd*, *yīd*, the Musalman festival.
ईछ् *īts*^{a}, *yīts*^{a}, so much (fem.)

When *ī* is followed by *u-mātrā* it becomes *yū*, and is so written. Thus the word नीलु *nīl*^{u}, blue, becomes, and is written, न्यूलु *nyūl*^{u} (न्यूल् *nyūl* would be better). This accounts for numerous verbal forms of the Past Participle Masculine.

When *ī* is followed by *ū-mātrā* its pronunciation is not affected. The final consonant is merely strengthened slightly by the *ū-mātrā*. The following are examples:

फीरॖ *phīr*ᵘ (pr. *phīrr*), she rambled.
चीरॖ *cīr*ᵘ (pr. *cīrr*), we squeezed her.
शीरॖ *çīr*ᵘ (pr. *çīrr*) we arranged her.
यीरॖ *yīr*ᵘ, (pr. *yīrr*), we arranged her (fem.), used of the warp, in weaving: the object must be fem.
नीरॖ *nīr*ᵘ (pr. *nīrr*), she came out.
गीरॖ *gīr*ᵘ (pr. *gīrr*), we surrounded her.
वीरॖ *vīr*ᵘ (pr. *vīrr*), a willow.
सीरॖ *sīr*ᵘ (pr. *sīrr*), a poke in the ribs.
हीरॖ *hīr*ᵘ (pr. *hīrr*), a head.
सीरॖ *sīr*ᵘ (pr. *sīrr*), a brick.

The Vowel *u* is usually pronounced as in Sanskrit and Hindī. Thus

युन् *yun*, to come.
नुन् *nun*, saltish.
कुस् *kus*, who?
युस् *yus*, who.
हुम् *hum*, they.
कुस् *kus*, a kind of sweet-meat (masc.)
वुठ् *wuth*, drizzling (masc.)
स्रुठ् *sruth*, a sip (masc.)

When the vowel *u* commences a word it is pronounced *wu*, and is often written वु. Thus

उडर् *uḍar* or वुडर् *wuḍar*,	both pronounced *wuḍar*, a plateau (fem.)
उह् *uh* or वुह् *wuh*	*wuh*, twenty.
उलर् *ular* or वुलर् *wular*	*wular*, name of a pargana.
उनर् *unar* or वुनर् *wunar*	*wunar*, mist (fem.)
उफुन् *uphun* or वुफुन् *wuphun*	*wuphun*, to fly.
उछ *uçk*ᵃ or वुछ *wuçk*ᵃ	*wuçk*ᵃ, oats, barley. (fem.)
उठ् *uṭh* or वुठ् *wuṭh*	*wuṭh*, a lip (m.)
उठुन् *uṭhun* or वुठुन् *wuṭhun*	*wuṭhun*, to twist.
उज़मल् *uzamal* or वुज़मल् *wuzamal*	*wuzamal*, lightning.

There is also a modified *u* which is sounded like the *ŏ* in *cob*, or nearly so. This I represent by *ŏ*. It is very commonly written *wa*. In both cases there is a slight *w* sound preceding the *ŏ*, and, moreover when the vowel is initial the *w* is fully pronounced.

उज़ुलु *ŏzul*^{u} or वज़ुलु *wŏzul*^{u}, both pronounced *wŏzull*, red.

उड् *ŏḍ* or वड् *wŏḍ*		*wŏḍ*, the crown of the head (fem.)
उदुर् *ŏdur*	or वदुर् *wŏdur*	*wŏdur*, the belly.
उखुल् *ŏkhul*	or वखुल् *wŏkhul*	*wŏkhul*, a mortar.
उथुन् *ŏthun*	or वथुन् *wŏthun*	*wŏthun*, to rise.

When the sound is medial, only *wa* is written not *u*: Thus,—

द्वद् *dŏd*, milk (masc.)
ख्वड् *khŏḍ*, a pit (masc.)
च्वल् *tsŏl*, a fireplace (fem.)
म्वल् *mŏl*, price (masc.)
प्वठ् *pŏṭh*, piles (fem.)
द्वख् *dŏkh*, pain (masc.)
छ्वख् *chŏkh*, a wound (masc.)
न्वश् *nŏç*, a daughter-in-law (fem.)
ख्र्वख् *khrŏkh*, a snore (masc.)
स्वन् *sŏn*, gold (masc.), a co-wife (fem.)
ब्वन् *bŏn*, below.
व्वल् *wŏl*, dregs of *ghī* (fem.)
व्वड् *wŏḍ*, scalp (fem.)
स्वल् *sŏl*, drowsiness (fem.)
च्वठ् *tsŏṭh*, breaking wind (fem.)
म्वख् *mŏkh*, a cut branch (masc.)
द्वस् *dŏs*, wall (fem.)
ख्वठ् *khŏṭh*, false, (used as a nominal verb.)
च्वन् *tsŏn*, to the four.
ख्वन् *khŏn*, elbow (fem.)

In most of these, a faint *w*-sound is heard before the *o*, but it is hardly necessary to represent it, and it need not be considered for practical purposes. If strict rigour of transliteration is required, then we should write *d*^{w}*ŏd*, *kh*^{w}*ŏḍ*, &c. In some words, such as *d*^{w}*ŏd* it is more distinct than others, but it depends partly on individual speakers, and partly on whether the speaker is speaking carefully or not.

When *u* is followed by *i-mātrā* its sound is not changed. As usual the *i* is pronounced both before and after the consonant which precedes it; thus,

गुरि *gur*^{i},	pronounced *gu*^{i}*r*^{i},	horses.
शुरि *çur*^{i},	(*çu*^{i}*r*^{i}),	children (of either sex).
मुजि *muj*^{i},	(*mu*^{i}*j*^{i}),	a radish.
तुजि *tuj*^{i},	(*tu*^{i}*j*^{i}),	a little piece of reed or thin wood.
बुथि *buth*^{i},	(*bu*^{i}*th*^{i})	faces (nom. pl.)

When the vowel *u* is followed by *u-mātrā* its pronunciation is very slightly altered. The change is so slight that it is unnecessary, to reproduce it in transliteration, but, in order to show the extreme niceness of Kāçmīrī pronunciation I make the following attempt to teach the reader how to pronounce these two sounds.

When in English we pronounce the *oo* in the word *good*, we pout out the lips, and *keep them pouted* till we have pronounced the *d*. In

Kāçmīrī this word would be written गुडॖ *guḍ*^{u}, with *u-mātrā*. This *u* we may call u^2. If, however, after pouting out the lips, we allow them quickly to resume their original position before commencing to sound the *d* of *good*, it will be noticed that a slightly different tone-colour is given to the *oo*. This sound we may call u^1. In Kāçmīrī, an ordinary *u* is pronounced as u^1, but when followed by *u-mātrā* it is pronounced as u^2, the final consonant, as usual being also pronounced more fully than in English. We thus get the following examples

गुरॖ *gur*^{u}, pronounced *gu*^{2}*rr*, a horse (masc.)
सुरॖ *sur*^{u}, *su*^{2}*rr*, a daughter's son (masc.)
शुरॖ *çur*^{u}, *çu*^{2}*rr*, a child (of either sex) (masc.)
हुरॖ *hur*^{u}, *hu*^{2}*rr*, surplus (masc.)
तुलॖ *tul*^{u}, *tu*^{2}*ll*, we have lifted him.
कुलॖ *kul*^{u}, *ku*^{2}*ll*, a tree (masc.)
शुपॖ *çup*^{u}, *çu*^{2}*pp* a sieve (masc.)
टुकॖ *ṭuk*^{u}, *ṭu*^{2}*kk*, we have torn him with the teeth.
रुतॖ *rut*^{u}, *ru*^{2}*tt*, right (not wrong).
बुसॖ *bus*^{u}, *bu*^{2}*ss*, we have parched him.
वुसॖ *wus*^{u}, *wu*^{2}*ss*, he bubbled up.
कुनॖ *kun*^{u}, *ku*^{2}*nn*, sold.
छुनॖ *tshun*^{u}, *tshu*^{2}*nn*, he put in.
चुकॖ *tsuk*^{u}, *tsu*^{2}*kk*, sour.
वुरॖ *wur*^{u}, *wu*^{2}*rr*, rice boiled dry (masc.)
वुलॖ *wul*^{u}, *wu*^{2}*ll*, a small hole in a wall for ventilation or light (masc.)
डुबॖ *dub*^{u}, *du*^{2}*bb*, a sound (masc.)
थ्युपॖ *thyup*^{u}, *thyu*^{2}*pp*, a basket for fruit or animals (masc.)
मुसॖ *mus*^{u}, *mu*^{2}*ss*, fatigue, a small turnip (masc.)
फुहुरॖ *phuhur*^{u}, *phuhu*^{2}*rr*, burnt rice at the bottom of a pot.

When the vowel *u* is followed by *ü-mātrā* the pronunciation is hardly affected at all. Merely the final consonant is strengthened: Thus,

गुरॗ *gur*$^{\ddot{u}}$, pronounced *gurr*, a mare.
सुरॗ *sur*$^{\ddot{u}}$, *surr*, a daughter's daughter.
बुसॗ *bus*$^{\ddot{u}}$, *buss*, we have parched her.
मुरॗ *mur*$^{\ddot{u}}$, *murr*, the width of sleeve or trousers at wrist or ankle (fem.)

The vowel *ū* is usually pronounced as in Sanskrit or Hindī, but in some people's mouths it almost becomes *ō*. Examples are

लूठ् *lūṭh*, plunder (masc.)

बूथ् *būth*, a demon (masc.)

कून् *kūn*, a corner (masc.)

रूग् *rūg*, or रोग *rōg*, a disease (pronunciation fluctuating) (masc.)

रूद् *rūd*, rain (masc.)

नून् *nūn*, salt (masc.)

सूठ् *sūṭh*, the puff of smoke from a pipe (masc.)

चूर् *tsūr*, a thief (masc.)

पू *pū*, onomatopœic sound of derision (masc.)

न्यूख् *nyūkh*, he was carried away by them.

When *ū* commences a word it is pronounced, and usually written *wū*: thus

ऊठ् *ūṭh*, or वूठ् *wūṭh*, both pronounced *wūṭh*, a camel (masc.)

These words are rare, and the above is the only example I know commencing with an original *ū*.

When *ū* is followed by *i-mātrā*, its pronunciation is not affected, but, the *i-matrā* is as usual pronounced both before and after the consonant which precedes it. The following are examples.

पूरि *pūr*^{i}, pronounced *pū*^{i}*r*^{i}, filled (masc. pl.)

टूरि *ṭūr*^{i}, *ṭū*^{i}*r*^{i}, small metal saucers (masc. pl.)

गूरि *gūr*^{i}, *gū*^{i}*r*^{i}, cowherds (masc. pl.)

क्रूरि *krūr*^{i}, *krū*^{i}*r*^{i}, wells (masc. pl.)

ड्रूरि *drūr*^{i}, *drū*^{i}*r*^{i}, skins (masc. pl.)

बूलि *būl*^{i}, *bū*^{i}*l*^{i}, language (fem. sg.)

लूलि *lūl*^{i}, *lū*^{i}*l*^{i}, affectionately.

गूलि *gūl*^{i}, *gū*^{i}*l*^{i}, kernels (masc. pl.)

डूलि *ḍūl*^{i}, *ḍu*^{i}*l*^{i}, deserted, as an orphan (masc. pl.)

जूलि *jūl*^{i}, *jū*^{i}*l*^{i}, collected, as alms, in a cloth (fem. sg.)

तूलि *tūl*^{i}, *tū*^{i}*l*^{i}, I have weighed them.

डूनि *ḍūn*^{i}, *ḍū*^{i}*n*^{i}, walnuts (masc. pl.)

तूनि *tūn*^{i}, *tū*^{i}*n*^{i} navels (masc. pl.)

When *ū* is followed by *u-matra* its pronunciation is practically unchanged. Really the lips are moved as described under the head of *u* with *u-mātrā*. This shade of sound I may distinguish by calling it *ū*^{3}.

Thus मूर् *mūr* is pronounced *mū*^{1}*r*, and मूरु *mūr*^{u} is pronounced as *mū*^{2}*rr*.

The following are examples.

मूरु	*mūr*^{u},	pronounced	*mū*^{2}*rr*, we rubbed grain between the hands to remove the husk (masc.)
चूरु	*cūr*^{u},		*cū*^{2}*rr*, we have rinsed out, or squeezed out (masc.)
खूरु	*khūr*^{u},		*khū*^{2}*rr*, a razor (masc.)
सूरु	*sūr*^{u},		*sū*^{2}*rr*, finished (masc.)
हूरु	*hūr*^{u},		*hū*^{2}*rr*, we have discharged a debt (masc.)
पूरु	*pūr*^{u},		*pū*^{2}*rr*, filled (masc.)
शूरु	*çūr*^{u},		*çū*^{2}*rr*, we have arranged him (masc.)
टूरु	*ṭūr*^{u},		*ṭū*^{2}*rr*, a small metal saucer (masc.)
ग्रूस्तु	*grūst*^{u},		*grū*^{2}*st*, a cultivator (masc.)
गूरु	*gūr*^{u},		*gū*^{2}*rr*, a cowherd (masc.)
म्यूठु	*myūṭh*^{u},		*myū*^{2}*ṭṭh*, sweet (masc.)
च्यूटु	*tsyūṭ*^{u},		*tsyū*^{2}*ṭṭ*, a relish with food (masc.)
न्यूलु	*nyūl*^{u},		*nyū*^{2}*ll* green, not ripe (masc.)
ग्यूलु	*gyūl*^{u},		*gyū*^{2}*ll*, we ridiculed him (masc.)
न्यूरु	*nyūr*^{u},		*nyū*^{2}*rr*, pasturage (masc.), near.
प्यूरु	*pyūr*^{u},		*pyū*^{2}*rr*, greasy (masc.)
ल्यूखु	*lyūkh*^{u},		*lyū*^{2}*kkh*, we wrote him (masc.)
फ्रूस्तु	*phrūst*^{u},		*phrū*^{2}*st*, excellent (masc.)
स्यूठु	*syūṭh*^{u},		*syū*^{2}*ṭṭh*, long, tall (masc.)
ब्यूठु	*byūṭh*^{u},		*byū*^{2}*ṭṭh*, he sat (masc.)
म्यूलु	*myūl*^{u},		*myū*^{2}*ll*, we met him (masc.)
च्यूनु	*tsyūn*^{u},		*tsyū*^{2}*nn*, we have guessed at (masc.)
त्यूरु	*tyūr*^{u},		*tyū*^{2}*rr*, sheep (masc.)
क्रूरु	*krūr*^{u},		*krū*^{2}*rr*, a well (masc.)
द्रूरु	*drūr*^{u},		*drū*^{2}*rr*, skin (masc.)
ग्यूरु	*gyūr*^{u},		*gyū*^{2}*rr*, we have encompassed him (masc.)
व्यूगु	*vyūg*^{u},		*vyū*^{2}*gg*, a trap door (masc.)
ड्यूठु	*ḍyūṭh*^{u},		*ḍyu*^{2}*ṭṭh*, we have seen him (masc.)
हूनु	*hūn*^{u},		*hū*^{2}*nn*, a dog (masc.)
मूदु	*mūd*^{u},		*mū*^{2}*dd*, dead (masc.)
गूदु	*gūd*^{u},		*gū*^{2}*dd*, pudendum (masc.)
बूसु	*būs*^{u},		*bū*^{2}*ss*, we have heard (masc.)

तुन *tūn*^{u}, pronounced *tū*^{i}*nn*, navel (masc.)
मुन *mūn*^{u}, *mū*^{i}*nn*, wall of a house (masc.)
पुर *pūr*^{u}, *pū*^{i}*rr*, a step (masc.)
दुन *dūn*^{u}, *dū*^{i}*nn*, a cotton cleaner (masc.)
रुन *rūn*^{u}, *rū*^{i}*nn*, a husband (masc.)
रुद *rūd*^{u}, *rū*^{i}*dd*, remained (masc.)
लुस *lūs*^{u}, *lū*^{i}*ss*, tired.
वुन *wūn*^{u}, *wū*^{i}*nn*, we have woven.
लुन *lūn*^{u}, *lū*^{i}*nn*, we have reaped him.

When *ū* is followed by *ū-mātrā*, its pronunciation is hardly affected: thus

लुर *lūr*^{ū}, pronounced *lūrr*, a stick (fem.)
खुर *khūr*^{ū}, *khūrr*, a heel (fem.)
गुर *gūr*^{ū}, *gūrr*, a milk-maid (fem.)
दुर *dūr*^{ū}, *dūrr*, a breeches' string (fem.)
ज़ुवर *zūv*^{a}*r*^{ū}, *zūv*^{a}*rr*, a wooden candlestick (fem.)
कुर *kūr*^{ū}, *kūrr*, a girl (fem.)
डुर *dūr*^{ū}, *dūrr*, an alley (fem.)
मुर *mūr*^{ū}, *mūrr*, a withe (fem.)
मुन *mūn*^{ū}, *mūnn*, wool of sheep (fem.)
ज़ुन *zūn*^{ū}, *zūnn*, moon light (fem.)

There is also a very peculiar *ū*, something like a *long* German *ü*, pronounced through the teeth. It is represented in transliteration by *ų*. The following are examples of its use.

तुर *tųr*^{ū}, pronounced *tųr*, cold.
पुंत्सुह *pų̃tsūh*, twenty-five.
कुर *kųr*^{ū}, pronounced *kųr*, cruel (fem.) (masc. कुर *kūr*^{u}.)
गुड *gųḍ*^{ū}, *gųḍḍ*, foolish (fem.) (masc. गुड *gūḍ*^{u}.)
कुत्स *kųts*^{ū}, *kųts*, how much? (fem. sg., fem. pl. कुत्स *kųts*^{a}.)
चुन *tsųn*, powdered.
ठुक *thųk*^{ū}, *thųk*, attacked by the horns of any animal (fem.) (masc. ठुक *thųk*^{u}).
सुतिन् *sųtin*, by means of.

When the vowel *ṛ* commences a word, it is pronounced *ryŭ*, and the mark ˗ is placed over it to show modification. Thus ऋतु, a season

pronounced *ryăth.* Similarly a medial *ṛ* is modified and is pronounced *rŭ*, e.g., कृहन्यौव् *kṛhanyauv*, he became black, pronounced *krŭhanyauv* With *ū-mātrā* following, it is pronounced *rū*, as in कृम् *krm*^{ū}, pr. *krūm*, a tortoise (*kūrmaḥ*). The usual pronunciation of *ṛ* is *ru*, as in कृप्यौन *kṛpyaun*, he cut (with scissors), pr. *krupyaun*.

The vowel ĕ, is pronounced as in Sanskrit or Hindī: thus

शेरुन् *çĕrun*, to arrange.
गेरुन् *gĕrun*, to laugh at (also गेलुन् *gĕlun*).
चेर् *tsĕr*, delay, a yellow apricot (fem.)
बेर् *bĕr*, a low wall or border (fem.)
फेल् *phĕl*, a crime, a trick (masc.)
हेर् *hĕr*, a ladder (fem.)
मेन् *mĕn*, measure thou.
ज़ेन् *zĕn*, earn thou.
चेट् *tsĕṭh*, pound thou.
सेथ् *sĕth*, a fit, epilepsy (fem.)
सेर् *sĕr*, a seer (masc.)
नेर् *nĕr*, go thou out, come thou out.
फेर् *phĕr*, turn thou.
मेल् *mĕl*, unite thou.
डेर् *dĕr*, a heap.
गेन् *gĕn*, verses (obsolete).
चेन् *tsĕn*, take thou care.
ज़ेठ् *zĕṭh*, be thou long.
मेठ् *mĕṭh*, be thou sweet.
शेंख् *çĕkh*, suspicion (masc.)

When the vowel ĕ commences a word it is pronounced, and may be written, *yĕ*: thus

एल् *ĕl* or येल् *yĕl*,	pronounced	*yĕl*, subjection (masc.)
एर् *ĕr* or येर् *yĕr*,		*yĕr*, wool (masc.)
एरुन् *ĕrun* or येरुन् *yĕrun*,		*yĕrun*, to sort (the warp.)

When ĕ is followed by *i-*, *u-*, or *ū-mātrā*, it becomes *ī*, *yŭ*, or *ī* respectively, and is so written. This occurs principally in the formation of the past tense of verbs. Thus, from the root फेर् *phĕr*, 'turn,' we get the masc. sg. past by adding *u-mātrā*. This gives us फ्यूर् *phyŭr*^{u} (for * फेर् *phĕr-*^{u}). The fem. sg. is formed by adding *ū-mātrā*. Thus फीर् *phīr*^{ū} (for *phĕr-*^{ū}). The masc. pl. is formed by adding *i-mātrā*; and we get फीरि *phīr*^{i} (for फेरि *phĕr-*^{i}). Finally the fem. pl. is formed by adding *y*^{e}, which does not affect the ĕ, and we get फेर्ये *phĕry*^{e} (*phĕrĕ*, see page 304). Again take feminine bases. The base सेर् *sĕr-*, a brick; its nom. sg. is सीर् *sīr*^{ū} (for *sĕr-*^{ū}), but its nom. pl. सेर्ये *sĕry*^{e} (*sĕrĕ*). So खेत् *khĕt-*, a field, nom. sg. खीति *khīt*^{i} (for *khĕt-*^{i}), but nom. pl. खेत्य *khĕty*^{e} (*khĕtĕ*). Again take the masculine base चेन् *tsĕn-* a wall, before *u-mātrā* we have the nom. sg. च्यूनु *tsyŭn*^{u}. Before *i-mātrā* we have the nom. pl. चीनि *tsīn*^{i}, but the acc. sg. is चेनिस् *tsĕnis*, because the ĕ is not followed by any *mātrā*-vowel.

The vowel *ai* is pronounced as in Sanskrit and Hindī. When at the

end of a word, it is indifferently written *ai* or *ay*. Thus रुपै or रुपय्. The following are examples.

रुपै *rupai*, a rupee (fem.)
सुरै *surai*, a goglet (fem.)
कोलै *kŏlai*, a wife (fem.)
मूलै *mūlai*, absolutely, root and branch.
खोनै *khŏnai*, elbows even (*niçcayārthē*) (fem.)
सुबहै *sub^ahai*, very early in the morning.
छुपै *tshŏpai*, even silent (H. *cuphī.*)
फुलै *phulai*, a blossom (fem.)
बोनै *bŏnai*, from below, not I.
बुमै *bumai*, even eyebrows (fem.)
रुवै *ruwai*, I shall plant for thee.
वोनै *wŏnai*, I shall weave for thee.
ज़ुवै *zuwai*, I shall live for thee.
बोवै *bŏwai*, I shall be for thee.
वलै *walai*, I shall fold for thee.
सुवै *suwai*, I shall sew for thee.
कै *kai*, vomiting.

When *ai* is at the commencement or in the middle of a word it may optionally be pronounced as if it were the modified *ạ* (= *ŏ*). This is easily explained when it is remembered that *ạ* is derived from *a* + *i*.

The following are examples.

ऐठ् *aiṭh*, eight, also आठ् *āṭh* (*ŏṭh*.)
वैस् *wais*, age, also वांस् *wạ̃s* (*wŏs*) (fem.)
मैल् *mail*, desire, also माल् *mạl* (*mŏl*) (masc.)
गैल् *gail*, name of place, also गाल् *gạl* (*gŏl*) (masc.)
सैद् *said*, a *saiyad*, also साद् *sạd* (*sŏd*) (masc.)
मैन् *main*, a frog (word seldom used) (masc.)
ज़ैन् *zain*, a wooden bucket, also ज़ान् *zạn* (*zŏn*) (fem.)
ऐब् *aib*, a defect, also आब् *ạb* (*ŏb*) (masc.)
वैद् *waid*, name of caste, also वाद् *wạd* (*wŏd*), masc.
पैंथ् *paĩth*, a road, also पांथ् *pạ̃th* (*pŏth*) or पान्थ् *pānth* (masc.)
ऐश् *aiç*, enjoyment, also आश् *ạç* (*ŏç*) (masc.)
वैर् *wair*, enmity, also वार् *wạr* (*wŏr*) (masc.)
सैल् *sail*, a stroll, also साल् *sạl* (*sŏl*) (masc.)
रैन् *rain*, name of caste, also रान् *rạn* (*rŏn*) (masc.)
मैथ् *maith*, a corpse, also माथ् *mạth* (*mŏth*) (masc.)

The vowel *ō* is usually pronounced as in Sanskrit or Hindī. The following are examples.

खोर् *khōr*, a foot (masc.)
ज़ोर् *zōr*, force (masc.)
मोर् *mōr*, a peacock (masc.)
पोन् *pōn*, a frost-crack in hand or foot, the anus (masc.)
पोश् *pōç*, a flower (masc.)
बोश् *bōç*, dearness (in price.) (masc.)
रोठ् *rōṭh*, a kind of bread (masc.)
बोर् *bōr*, burden (masc.)
सोर् *sōr*, a hog (masc.)

चोर् *tsōr*, four.
तोल् *tōl*, weight (masc.)
लोल् *lōl*, desire (masc.)
बोल् *bōl*, fickleness (masc.)
मोठ् *mōṭh*, a kind of grain (masc.)
चोठ् *cōṭh*, a bruise (fem.) (rare).
गोस् *gōs*, I went.
प्योस् *pyōs*, I fell.
नियोव् *niyōv*, it was taken by us.
प्रोव् *prōv*, it was obtained by us.
लोछ्योव् *lōchyōv*, it was written by us.
ख्योस् *khyōs*, it was eaten of him by us.
च्योस् *cyōs*, it was drunk of him by us.
लिव्योव् *livyōv*, it was plastered by us.
मिच्योव् *miṭyōv*, it has been reconciled by us.

In the following trisyllabic words the sound of *ō* is broadened or drawled till it is nearly equivalent to the *au* in *cause*, owing to the *u* in the next syllable.

मोजूर् *mōzūr*^{u}, (*mōzūrr*) a cripple.
चोडुर् *tsōḍur*^{u}, (*tsōḍurr*) name of a village.
खोवुर् *khōwur*^{u}, (*khōwurr*) left, not right.
वोवुर् *wōwur*^{u}, (*wōwurr*) a weaver.
मोरुख् *mōrukh*, they have killed him.
चोरुख् *cōrukh*, they have tightened him.
वोलुख् *wōlukh*, they have brought down him.
पोवुख् *pōwukh*, they have thrown down him.
बोवुख् *bōwukh*, they have disclosed their wishes.
रोवुख् *rōwukh*, they have lost.
सोवुख् *sōwukh*, they have put to sleep.
चोवुख् *cōwukh*, they have given to drink.
सोरुख् *sōrukh*, they have collected.

Thse are all instances of an original *ā*, changed to *ō* by a following *u*, and the pronunciation is hence the same as that described on page 290.

When non-original *ō* is followed by *i-mātrā* it is pronounced like *ą̄* (*ö*). It is also so written. The real fact is, however, that this *i-mātrā* only occurs in masc. plurals, in the singular of which the *ō* was followed by *u-mātrā*. Thus क्रोनु *krōn*^{u}, a relation, nom pl. क्रांनि *krą̄n*^{i}. But this *ō* in *krōn*$_{u}$ itself is not original. The base is क्रान् *krān-*, and owing to the following *u-mātrā*, the *ā* in the nominative becomes, and is written *ō*. See under *ā*, page 289. To say that *ō* followed by *i-mātrā* becomes *ą̄*, is merely to repeat, less accurately, the statement that *ā* followed by *i-mātrā* becomes *ą̄*. Further examples are therefore unnecessary. A number can be made from the list given on page 290. For the same reason, every *ō* followed by *u-mātrā* represents an original *ā*, for examples of which see page 290.

As regards *ō* followed by *ū-mātrā*, exactly the same remarks apply. Every instance is really one of *ā*, not *ō*, followed by *ū-mātrā*.

Thus take the base ब्रार् *brār-*, cat. Its masc. nom. is formed by adding *u-mātrā*, and is therefore ब्रोर् *brōr*^{u}. Its masc. pl. is formed by adding *i-mātrā* and is therefore ब्रारि *brạ̄r*^{i}. So also by adding *ū-mātrā*, to form the feminine, we have ब्रार् *brạ̄r*^{ū}, pronounced *brörr*, and so many others. It is unnecessary to give further examples, as sufficient will be found on page 290.

On the other hand, an original *ō* followed by *any* mātrā-vowel becomes *ū*. Thus—

Followed by *i-mātrā.*

The base पोथ्- *pōth-* (fem.), makes its Nom Sg. पुथि *pūth*^{i} (for *pōth*^{u}) (pr. *pu*^{i}*th*^{i}), a book. But the Nom. Pl. is पोथ्य *pōthy*^{a} (*pōthĕ*). So also Dat. Sg. पोथि *pōthi* (pr. *pō*^{i}*thi*), in which the final *i* is fully-pronounced.

Base बोल् *bōl-*, speech; nom. sg. बुलि *būl*^{i} (for *bōl-*^{i}) (pr. *bū*^{i}*l*^{i})

The √ बोज् *bōz*, hear, makes the Pl. Masc. of its Past tense बुजि *būz*^{i} (for *bōz-*^{i}) (pr. *bū*^{i}*z*^{i}), but Pl. Fem. बोज् *bōz*^{a}. The vowel ^{a} is not a *mātrā*-vowel.

√ रोज् *rōz*, remain, Past tense, Pl. Masc. रुदि *rūd*^{i} (for *rōz-*^{i}) (pr. *rū*^{i}*d*^{i}).

Followed by *u-mātrā*

This only occurs in the case of verbs, *e.g.*

√ बोज् *bōz*, hear, Past tense, Sg. Masc. बुज् *būz*^{u} (for *bōz-*^{u}) (pr. *būzz*)

√ रोज् *rōz*, remain „ „ रुद् *rūd*^{u} (for *rōz-*^{u})(pl. *rūdd*)

√ दोन *dōn*, card wool, „ दुन् *dūn*^{u} (for *dōn-*^{u})(pr. *dūnn*)

Followed by *ū-mātrā.*

Base कोर् *kōr*—, a girl. Nom. sg. (formed by adding *ū-mātrā*) कुर् *kūr*^{ū} (for *kōr-*^{ū}); but nom. pl. कोर्ये *kōry*^{a} (*kōrĕ*).

Base लोर् *lōr-*, a stick. Nom. sg. लुर् *lūr*^{ū} (for *lōr-*^{ū})

√ बोज् *bōz*, hear, Past tense, Fem. sg. (formed by adding *ū-mātrā*) बुज् *būz*^{ū} (for *bōz-*^{ū}) (pr. *būzz*).

√ रोज् *rōz* remain, Past tense, Fem. sg., रुज् *rūz*^{ū} (for *rōz-*^{ū}), (pr. *rūzz*).

√ दोन् *dōn*, card, Past tense, fem. sg. दुन् *dūn*^{ū} (for *dōn-*^{ū}), (pr. *dūnn*).

It will thus be seen, that *ō* never appears followed by *i-mātrā*, or by *ū-mātrā*, and that when it appears followed by *u-mātrā* it is not original, but represents an original *ā*.

The pronunciation of *au* is the same as in Skr. and Hindī.

गोव् *gauv*, he went.
प्योव् *pyauv*, he fell.
च्योव् *cyauv*, we drank.
ख्योव् *khyauv*, we ate.
म्योव् *myauv*, mew of a cat.

And many other past tenses.

When the syllable *ya* follows a consonant, the *y* is as a rule fully pronounced, as in the following examples. Elmslie, in his dictionary, and Wade represent *ya* by *ĕ* (short), but my paṇḍit assures me that the *y* in the following words is quite fully pronounced. Mr. Hinton Knowles' Musalmān Munshī pronounces all these words with *ĕ*. The difference is probably one of religion: and, as 90 per cent. of Kāçmīrīs are Musalmāns, it would be more generally correct to spell *all* there words with *ĕ*. As, however, this article is written with more special reference to the Hindū grammar of Īçwara Kaula, and the words are written in the Nāgarī character, I write them as follows:—

प्यख् *pyăkh*, thou wilt fall.
द्यद् *dyad*, mother.
म्यस् *myas*, a water-root.
च्यस् *cyas*, drink for him.
च्यथ् *cyăth*, thought.
द्यख् *dyăkh*, angry.
च्यड् *tsyaḍ*, patience.
च्यल् *tsyal*, squeezing, shampooing.
ह्यल् *hyal*, dirt used as manure.
ल्यद् *lyad*, horse-dung.
व्यस् *vyas*, a woman's confidante.
ख्यस् *khyas*, eat for him.
व्यथ् *vyăth*, name of the river Jhelum.
ख्यथ् *khyăth*, having eaten.
र्‍यख् *ryăkh*, a fowl's dung.
छ्यख् *chyăkh*, thou art (fem.)
ख्यख् *khyăkh*, thou wilt eat.
द्यल् *dyal*, skin, peel.
स्यल् *syal*, cream of tyre.
ड्यक *ḍyak*^{a}, forehead.

In the following, the *ya* is pronounced *yu*, owing to the influence of the following *u-mātrā*.

ल्यॊलु *lyǫl*^{u}, pronounced *lyull*, a vessel for cooking rice.
ब्यॊनु *byǫnn*^{u}, *byunn*, separate.
प्यॊलु *pyǫl*^{u}, *pyull*, a testicle.
द्यॊलु *dyǫl*^{u}, *dyull*, a soft grass used for packing and matting
च्यॊलु *tsyǫl*^{u}, *tsyull*, squeezed.
ट्यॊठु *tyǫṭh*^{u}, *tyuṭṭh*, bitter.
ह्यॊलु *hyǫl*^{u}, *hyull*, a lake weed.
छ्यॊटु *tshyǫṭ*^{u}, *tshyuṭṭ*, leavings.
प्यॊनु *pyǫn*^{u}, *pyunn*, to fall, or the act of falling.
ख्यॊनु *khyǫn*^{u}, *khyunn*, to eat, or the act of eating.

ज्यनु *zyǫn*ᵘ, pronounced *zyunn*, to be born, the act of being born.

च्यनु *cyǫn*ᵘ, *cyunn*, to drink, the act of drinking.

So,——

च्यूनु *tsyūn*ᵘ, *tsyūnn*, a pillar.

म्यूनु *myūn*ᵘ, *myūnn*, measured.

When, however, *ya* is followed by *i* or *y* in the next syllable, it is pronounced as a short *ĕ*, (as in *ebb*), and as such I write it in transliteration. So also a final *ya* (*y*ᵃ) is pronounced *ĕ*. In each case a very faint *y* sound is audible before the *ĕ* when the speaker speaks slowly. Thus, it would be more absolutely accurate to represent ल्यलिस् by *lyĕlis*, than by *lĕlis*, but the *y* may be omitted for practical purposes. A final ञ *ña* is treated as if it was *ny*ᵃ, and is pronounced *ñĕ* or *nyĕ*. The following are examples :—

ल्यलिस् *lĕlis*, a vessel for cooking rice (acc. sg.) (masc.)

ल्यलि *lĕl*ⁱ, do. nom. pl. Cf. *lyǫl*ᵘ in the preceding list.

ब्यन्नि *bĕnn*ⁱ, separate (masc. pl.)

प्यलिस् *pĕlis*, a testicle (acc. sg.) (masc.)

प्यलि *pĕl*ⁱ, do. nom. pl.

द्यलि *dĕl*ⁱ, pl. of *dyǫl*ᵘ (*dyoll*) in the last list.

च्यलि *tsĕl*ⁱ, squeezed (masc.pl.)

त्यथि *tĕth*ⁱ, bitter (masc. pl.)

ह्यलि *hĕl*ⁱ, lake-weeds (masc. pl.)

छ्यति *tshĕti*, leavings.

पच्य *pacĕ*, tablets (fem. pl.)

पोथ्य *pōthĕ*, books (fem. pl.)

कर्ये *karĕ*, they (fem.) were made by us.

तोह्य *tŏhĕ*, you (obl. pl.)

So also ब्यञ *byañ*ᵃ, pr. *bĕñyĕ*, a sister.

When the *ya* in this case commences a word, it is pronounced *yĕ*. Thus यमिस *yĕmis*, whom.

As regards *wa*. I have already pointed out, under the head of *u* page 294, that it is often pronounced as *ŏ* (short). This is however, complicated when *u-mātrā* follows, in which case *wa* is pronounced like *a* before *u-mātrā*, the sound of which I transliterate by *o*. It is almost identical with the vowel in the Irish pronunciation of "gun." If, however, the *wa* is followed by *i-mātrā*, the *wa* is pronounced *ŏ* as usual.

ग्वनु *gŏn*ᵘ, pronounced *gonn*, a stack (masc.)

ग्वनि *gŏn*ⁱ, *gŏⁱn*ⁱ, stacks.

द्वबु *dŏb*ᵘ, *dobb*, a washerman (masc.)

द्वबि *dŏb*ⁱ, *dŏⁱb*ⁱ, washermen.

व्वथु *wŏth*ᵘ, *wotth*, arisen (masc. sg.)

व्वथि *wŏth*ⁱ, *wŏⁱth*ⁱ, arisen (masc. pl.)

हॊखॖ	*hokh*^{u},	*hokkh*, dry (masc.)
कॊबॖ	*kob*^{u},	*kobb*, a hunchback (masc.)
छॊपॖ	*tshop*^{u},	*tshopp*, silent.
हॊतॖ	*hot*^{u},	*hott*, spoiled (masc.)
लॊतॖ	*lot*^{u},	*lott*, light, not heavy (masc.)
हॊदॖ	*hod*^{u},	*hodd*, plain boiled rice (masc.)
तॊहि	*toh*^{i},	*tö̆h*^{i}, ye (nom. pl.)
फॊतॖ	*phot*^{u},	*phott*, a basket (masc.)

The fem. of छॊपॖ *tshop*^{u} is छॊपॗ *tshŏp*^{ü}, and is pronounced *tshüpp*, and so for the others.

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1897, p. 180.

On the Kāçmīrī Consonantal System.— By G. A. Grierson, C.I.E., Ph.D., I.C.S.

[Read May, 1897.]

The Kāçmīrī consonantal system is based on that in use in most Aryan languages in India. It can be well represented by the Çāradā Alphabet or by its congener the Dēvanāgarī.

Kāçmīrī has discarded the aspirated soft consonants, *gh, jh, ḍh, dh, bh.* When such sounds originally occurred the corresponding unaspirated sounds are substituted. Thus we have Kāçmīrī गेरन् *gērun* to surround, but Hindi घेरना *ghēr'nā;* Kç. बुवि *bŏvi*, he will be, corresponding to the Sanskrit भवति *bhavati.*

Kāçmīrī has developed a new class of modified palatal consonants, *viz.*, च़ *tsa*, छ़ *tsha*, ज़ *za*, and ञ़ *ña*. These are mostly direct modifications of original palatals. Thus—

Skr.	Kç.
चोरः *cōraḥ*, a thief.	चूर् *tsūr*, a thief.
चलति *calati*, he goes.	च़लि *tsali*, he will go.
छलयति *chalayati*, he deceives.	छ़लि *tshali*, he will deceive.
जलम् *jalam*, water.	ज़ल् *zal*, water.

So also we have the Skr. उत्पद्यते *utpadyatē;* Pr. उप्पज्जइ *uppajjai;* from which is derived the Kç. 3rd pers. fut. वपज़ि *wŏpazi*, he will be born.

These modified palatals are also developed as secondary formations from dentals, followed by *ū-mātrā*, or by the semi-vowel *y*. Both these sounds are palatal, for *ū-mātrā* represents an original long *ī*.

Thus, take the base रात् *rāt-*, night. Its nominative plural is formed by adding *ū-mātrā*, and is therefore राच़् *rāts*[a].

Again take the root कत् *kat-*, spin. The feminine singular of its Past Participle is formed by adding *ū-mātrā*, and is कच़् *kats*[a]. Its

Aorist Participle is formed by adding योव् *yōv*, and is कचोव् *kaṭsōv*, the *y* first changing the *t* to *ṭs*, and then being elided under a subsequent rule.

Again take the adjective ततु *tạt*^{u}, hot. Its abstract noun is formed by substituting इ + अर् *i* + *ar*, *i.e.*, यर् *yar*, for the final ु ^{u}. We thus get तचर् *taṭsar*, heat, the *y* being elided as in the last case.

Similarly we have the base कथ् *kŏth-*, a hank, Nom. Pl. कछ *kwạṭsh*$^{\ddot{u}}$; the root वथ *wŏth*, arise, Past Part., Fem. Sg., वछ *wwạṭsh*$^{\ddot{u}}$, Aorist Participle वछोव् *wŏṭshŏv*; the adj. वथु *wạth*^{u}, open, वछर् *waṭshar*, openness.

So, ग्रन्द् *grand-*, a counting: Nom. Pl. ग्रंज़ *grạnz*$^{\ddot{u}}$; √ लद् *lad-*, build, Past Part., Fem. Sg., लज़ *lạz*$^{\ddot{u}}$, Aorist Part. लज़ोव् *lazŏv*; थदु *thạd*^{u}, high, थज़र् *thazar*, height.

Again ईरन् *yīran-*, an anvil: Nom. Pl. ईरञ *yīrạñ*$^{\ddot{u}}$ (usually written ईरञ् *yīrañ*); √ रन् *ran-*, cook, Past Part., Fem. Sg., रञ *rạñ*$^{\ddot{u}}$ (usually written रञ् *rạñ*); तनु *tạn*^{u}, thin, तञर् *tañar*, thinness.

Note that as in the last instances, a final ञ *ñ*$^{\ddot{u}}$, is usually *written* ञ् *ñ*, but this does not affect the pronunciation.

Note, also, that the letter य् *y* is elided whenever it immediately follows one of these modified palatals. It is, however, retained in a few verbs. These are given in my List of Kāçmīrī verbs (*J. A. S. B.*, for 1896, p. 308).

Besides the above, other instances of Palatalization occur. Thus,—

(1) Cerebrals become Palatals before इ *i*, य् *y*, but not before *i-mātrā*, or *ü-mātrā*. Thus—

Base पट् *paṭ-*, a tablet: Nom. Sg. Fem., formed by adding *ü-mātrā*, पट *pạṭ*$^{\ddot{u}}$, Ag. Sg. formed by adding इ *i* पचि *paci*; Nom. Pl. formed by adding य *y*^{a}, पच *pacĕ*.

Base काठ् *kāṭh-*, a stalk: Nom. Sg. Fem., काठ *kāṭh*$^{\ddot{u}}$; Ag. Sg. काछि *kāchi*; Nom. Pl. काछ *kāchĕ*.

Base बड् *baḍ-*, great: Nom. Pl., formed by adding *i-mātrā*, बडि *bạḍ*^{i} Nom. Sg. Fem. बड *bạḍ*$^{\ddot{u}}$; Ag. Sg. Fem. बजि *baji*; Nom. Pl. Fem. बज *bajĕ*.

Again मोटु *mŏṭ*^{u}, fat: Nom. Pl. Masc. मटि *mwạṭ*^{i}; मोचर् *mŏcyar*

fatness: ड्रोठ *drŏth*^{u}, hard; ड्राछ्यर् *drāchyar*, hardness: मोंड *mond*^{u}, blunt; मञ्ज्यार् *mŏñjyar*, bluntness.

Again, √ फट *phat*, split: Aorist Participle, फच्योव् *phacyōv*, but Past Part., Fem. Sg., फट *phat*^{a}; Nom. Pl. Masc. फटि *phat*^{i}.

मठ् *math-*, forgotten: Aorist Participle, मञ्छ्योव् *manchyōv;* but Past Part., Fem. Sg., मठ *math*^{a}; Nom. Pl. Masc. मठि *math*^{i}.

√ गंड *gand*, bind: Aorist Participle, गंज्योव् *gañjyōv;* but Past Part., Fem. Sg., गंड *gand*^{a}; Nom. Pl. Masc. गंडि *gand*^{i}.

(2) Gutturals become Palatals before *ū-mātrā*, and य *y*, but not before इ *i* or *i-mātrā*.

Thus, बटुकु *batuk*^{u}, a duck: Fem. Sg., formed by changing *u-mātrā* to *ū-mātrā*, बटूच *bat*^{a}*c*^{a}.

होखु *hŏkh*^{u}, dry: Fem. होछ *hwach*^{a}; but Ag. Sg. Masc. होखि *hwakh*^{i}:

ड्यूगु *dyūg*^{u}, a ball of thread: Fem. डीज *dīj*^{a}; Ag. Sg. Masc. डीगि *dīg*^{i}.

Again निकु *nyuk*^{u}, little: Abstract Noun, formed by adding यर् *yar*, निच्यर् *nicyar*, littleness. त्रिखु *tryukh*^{u}, clever; त्रिछ्यर् *trichyar* cleverness:

स्रोगु *srog*^{u}, cheap, स्रोज्यर् *srŏjyar*, cheapness.

Again, √ थक *thak*, be weary: Past Part., Fem. Sg., थच *thac*^{a}; Aorist Part. थच्योव् *thacyōv;* but Past Part., Masc. Pl., formed by adding इ *i*, थकि *thak*^{i}.

√ लेख *lĕkh*, write: Past Part., Fem. Sg. लीछ *lich*^{a}; Aorist Part. लेछ्योव् *lĕchyōv;* Past Part., Masc. Pl. लीखि *likh*^{i}.

√ दग *dag*, pound: Past Part., Fem. Sg. दज *daj*^{a}; Aorist Part. दज्योव् *dajyōv;* Past Part., Masc. Pl. दगि *dag*^{i}.

Exceptions are

चोकु *tsok*^{u}, sour: Fem. चोकु *tswak*^{a} (vi, 10); चोक्यर् *tsŏkyar*, sourness (iv, 48).[1]

खूंखु *khūkh*^{u}, speaking through the nose, fem. खूंख *khūkh*^{a} (vi, 10) Abstr. Noun खूंख्यर् *khūkhyar* (iv, 48).

(3) ल *l* becomes ज *j*, when followed by *ū-mātrā*, or य *y*. Thus,

[1] These and similar references are to the Kāçmīraçabdāmṛta of Īçvara-kaula.

वाल् *wāl*, a serpent's hole: Nom. Pl. वाज *wāj*^{a}.

वोलु *wōl*^{u}, a large ring: Fem. वाज *wāj*^{a}, a small ring.

कुमुलु *kumul*^{u}, delicate: कुमुज्यार् *kumujyār*, delicateness.

वुलु *wŭl*^{u}, fickle: वोज्यर् *wŏjyar*, fickleness.

√ पाल *pāl*, protect: Past Part., Fem. Sg. पाज *pāj*^{a}. But Masc. Pl. पाँलि *pā̃l*.

(4) ह् *h*, becomes श *ç* before *ū-mātrā*, or य् *y*. Thus,—

बाह् *bāh*, the twelfth lunar day: Nom. Pl. बाशु *bāç*^{a}; पाह् *pāh*, ordure: Nom. Pl. पाशु *pāç*^{a}.

हियु *hyuh*^{u}, like: Fem. Sg. हिशु *hiç*^{a}; Abstr. Noun हिश्यार् *hiçyar*, similarity. चोहु *tsōh*^{u}, acrid; Fem. Sg. चाशु *tsāç*^{a}; Abstr. Noun चाश्यार् *tsāçyar*.

√ पिह *pih*, pound: Past Part., Fem. Sg. पिशु *piç*^{a}; Aorist Part. पिश्योव् *piçyōv*; but Past Part., Masc. Pl. पिहि *pihi*.

(5) स् *s* shows a tendency to become छ् *tsh* before *ū-mātrā* or य् *y*. In such a case, also, the य *y* is as usual elided. Thus,—

कुँसु *kŭs*^{u}, youngest: Fem. Sg. कुँसु *kŭs*^{a}, or कुँछु *kŭtsh*^{a}; Abstr. Noun. कँसर् *kaĭsar*, or कँछर् *kaĭtshar*.

√ बस *bas*, dwell: Past Part., Fem. Sg. बसु *bas*^{a}, or (sometimes) बछु *batsh*^{a}; Fem. Pl. बस *bas*^{e} (for बसे *basĕ*) or (rarely) बछ् *batsh*^{e}.

√ लोस *lōs*, be weary: Past Part., Fem. Sg. लुसु *lŭs*^{a} or लुछु *lŭtsh*^{a}. Fem. Pl. लोस *lōs*^{e} or लोछ् *lotsh*^{e}.

Note that य् *y* is usually elided after स् *s*. This is specially the case in transitive verbs. A list of verbs in which य् *y* is not elided is given in my article on Kāçmīrī verbs already alluded to, J. A. S. B. for 1896, p. 308.

Finally,—in Kāçmīrī, no word can end in an unaspirated hard consonant. If an unaspirated hard consonant falls at the end of a word, it is aspirated. Thus,—

Base त्रक् *trak*, a certain grain measure, Nom. Sg. त्रख *trăkh*.

"	अक् *ak*, one,	"	अख् *ăkh*.
"	काच् *kāts*, glass,	"	काछ् *kātsh*.
"	कट् *kaṭ*, a ram,	"	कठ् *kăṭh*.
"	हत् *hat*, a hundred,	"	हथ् *hăth*.

Base रात् *rāt*, night, Nom. Sg. राथ् *rāth*.

„ करॖ + त् *kạrᵘ+t*, done by thee, करुथ् *kạruth*.

„ ताप् *tāp*, heat, Nom. Sg. ताफ् *tāph*.

This aspiration does not occur if a final त् *t*, or च़् *ts* forms part of a conjunct consonant. Thus,—

Base सॖच़् *sᵉts*, a tailor, Nom. Sg. सॖच़् *sᵉts*.

„ मस्त् *mast*, hair, „ मस्त् *mast*.

This rule is commonly neglected when writing in the Persian character, in which, for instance करुथ् *kạruth* is represented by کرت.



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1898, p. 29.

On the Kāçmīrī Noun.—*By* G. A. Grierson, C.I.E., Ph.D., I.C.S.

[Read December, 1897.]

A. Gender.

Kāçmīrī nouns are either masculine or feminine. There is no neuter gender in the language. In the case of pronouns, however, there is a relic of a neuter gender, each pronoun having three forms, one, for male living beings, another, for female living beings, and a third for things without life, whether their grammatical gender is masculine or feminine.

The sixth part of Īçvara-kaula's *Kaçmīraçabdāmṛta* deals with gender. The following rules are abstracted from it.

The feminine gender is used for the following purposes (vi. 18.) :—

(*a.*) To denote the female sex, *e.g.*

Masc.	*Fem.*
मंगुर् *mŏŋyur*^{u}, a male kid	मंग्र् *mŏŋg*^{e}*r*^{a} a female kid.
वछु *waṭsh*^{u}, a male calf	वछ्र् *waṭsh*^{e}*r*, a female calf.

(*b.*) To denote smallness, *e.g.*

कटुर् *katur*^{u}, a large potsherd	कट्र् *kat*^{e}*r*^{a}, a small potsherd.

(*d.*) To denote artificiality, *e.g.*

छास् *ṭsās*, a cough	छास्र् *ṭsākh*^{e}*r*, an artificial cough, a "hem."

(*e.*) To denote similarity, *e.g.*

कोथ *koth*^{u}, a load	कोछ *kwaṭsh*^{a}, a bag.
ततुर् *tatur*^{u}, smarting (of a wound)	तत्र् *tat*^{e}*r*^{a}, the pain felt by an angry person.

(*f.*) To denote special meanings, *e.g.*

नर् *nar*^{u}, a sleeve	नर् *nar*^{a}, an arm.
खर् *khar*^{u}, having a scald-head	खर् *khar*^{a}, the disease of scald-head.

1. Words signifying human castes or professions, form their feminines by adding बाय् *bāy* (vi. 2) [to the oblique form used in the case of compound words. *Vide post,* under that head]. [The word then means 'wife of so and so'].

Thus :—

बट *baṭ*^{ə}, a Brāhmaṇ	बटबाय् *baṭabāy*, a wife of a Brāhmaṇ.
दर् *dar*, name of a Brāhmaṇ caste	दरबाय् *darabāy*, wife of a *Dar*.
कौल् *kaul*, name of a Brāhmaṇ caste	कौलबाय् *kaulabāy*, wife of a *Kaul*.
सोनर् *sŏn*^{ə}*r*, a goldsmith	सोनर्बाय् *sŏn*^{ə}*rbāy*, the wife of a goldsmith.
खार् *khār*, a blacksmith	खारबाय् *khārabāy*, a blacksmith's wife.

We can only use this for human beings. Thus, कोतर्बाय् *kōtarbāy* means the wife of a man of the *kōtar* caste, and not the wife of a pigeon (कोतुर् *kōtur*), the feminine of which is कोतर् *kōt*^{ə}*r*^{ū}.

Cf. No. 9.

2. When respect is not intended कोलय् *kŏlay* is substituted for बाय् *bāy* in the meaning of wife (vi. 3). Thus :—

बटकोलय् *baṭakŏlay ;*

So from

छान् *chān*, a carpenter छानकोलय् *chānakŏlay*, the wife of a carpenter.

Cf. No. 9.

(3) All words ending in *u-mātrā*, change it to *ū-mātrā* in the feminine (vi. 4), thus :—

पट *paṭ*^{u}, a board	पट *paṭ*^{ū}, a tablet.
म्वट *moṭ*^{u}, fat	म्वट *mwaṭ*^{ū}.
गर् *gar*^{u}, hard	गर् *gar*^{ū}.
गुर् *gur*^{u}, a horse	गुर् *gur*^{ū} a mare.
द्वब *dob*^{u}, a washerman	द्वब *dwab*^{ū}, a woman who does washing. [Thus जान द्वब *Jān*^{a} *dwab*^{ū}, Jāna the washerwoman. A washerman's wife would be द्विबाय् *dwab*^{i}*bāy*.]

खर् *khạr*^{u}, having a scald head — खर् *khạr*$^{\ddot{u}}$, the disease of scald-head.

गूर् *gūr*^{u}, a cowherd — गूर् *gūr*$^{\ddot{u}}$, as in ज़ून गूर् *Zūn*^{a} *gūr*$^{\ddot{u}}$, Zūna the cowherdess. A cowherd's wife is गूरिबाय् *gūr*^{i}*bāy*.

Note also words like—

कटुर् *katur*^{u}, a large potsherd	कट्र् *kat*^{ə}*r*$^{\ddot{u}}$, a small ditto.
मंगुर् *moŋgur*^{u}, a male kid	मंग्र् *mȫŋg*^{ə}*r*$^{\ddot{u}}$ a female kid.
तटुर् *tatur*^{u}, smarting of a wound	तट्र् *tat*^{ə}*r*$^{\ddot{u}}$ the pain of anger.
वोवुर् *wȫwur*^{u}, a weaver	वोव्र् *wȫw*^{ə}*r*$^{\ddot{u}}$, a woman weaver. [A weaver's wife is वोव्रिबाय् *wȫw*^{ə}*r*^{i}*bāy*.]
गगुर् *gagur*^{u}, a rat	गग्र् *gag*^{ə}*r*$^{\ddot{u}}$.

As in the five last examples, all words of three or more syllables omit a penultimate उ *u*, when forming the feminine (vi. 8). Cf. No. 4*a*.

The word छोट् *tshot*^{u}, small, makes its feminine छ्वट् *tshwạt*$^{\ddot{u}}$, or छ्वटिञ् *tshwatiñ* (Cf. No. 8.) The latter is only used with reference to human beings. The former is universally used (vi. 5), thus:—छ्वट् (or छ्वटिञ्) कूर् *tshwət*$^{\ddot{u}}$ (or *tshwatiñ*) *kūr*$^{\ddot{u}}$, a small girl.

So also we have खर् *khar*, an ass, feminine खर् *khạr*$^{\ddot{u}}$ or खरिञ् *khariñ* (see No. 8).

(4). Words ending in ल् *l*^{u}, are subject to the following rules (vi. 7, 8, 29).

(*a*) Words of three syllables and over, ending in *ul*^{u} change *ul*^{u} to *əj*$^{\ddot{u}}$, thus:—

	Feminine.
गाटुल् *gāṭul*^{u}, clever	गाट्ज् *gāṭ*^{ə}*j*$^{\ddot{u}}$.
फुटुल् *phuṭul*^{u}, a bundle of things tied up in a shawl, &c.	फुट्ज् *phuṭ*^{ə}*j*$^{\ddot{u}}$ a small bundle.
चकुल् *tsakul*^{u}, circular	चक्ज् *tsak*^{ə}*j*$^{\ddot{u}}$.
पटुल् *paṭul*^{u}, a raft	पट्ज् *paṭ*^{ə}*j*$^{\ddot{u}}$, a mat.
ग्वगुल् *gȫgul*^{u}, a big turnip	ग्वग्ज् *gȫg*^{ə}*j*$^{\ddot{u}}$, an ordinary turnip.
चटुल् *tsȫṭul*^{u}, a sodomite	चट्ज् *tsȫṭ*^{ə}*j*$^{\ddot{u}}$.

वातुलॖ *wātul*^{u}, a low-caste man वातॖज *wāt*^{ə}*j*^{ū}.

ठठुलॖ *ṭaṭhul*^{u}, a wooden vessel ठठॖज *ṭaṭh*^{ə}*j*^{ū}, a small ditto.

(*b*) Words ending in the suffix वोलॖ *wōl*^{u}, form the feminine in वाज्यन् *wājĕñ*, thus :—

गर्‌वोलॖ *gar*^{u}*wōl*^{u}, a house-holder गर्‌वाज्यन् *gar*^{u}*wājĕñ*.

The word वोलॖ *wōl*^{u}, 'a ring' is not formed with this suffix.

(*c*) Other words in *l*^{u} form their feminines in ज *j*^{ū}, thus :—

गूलॖ *gūl*^{u}, a kernel गूज *gūj*^{ū}, a small ditto.

Words in ओलॖ *ōl*^{u} change ओ *ō* to आ *ạ̄*, thus :—

वोलॖ *wōl*^{u}, a small ring वाज *wạ̄j*^{ū}, a small ditto.

मोलॖ *mōl*^{u}, a father माज *mạ̄j*^{ū}, a mother.

च्रोलॖ *tsrōl*^{u}, watchman च्राज *tsrạ̄j*^{ū}.

Irregular is—

डुलॖ *ḍul*^{u}, a large bowl डुलिजि *ḍulij*^{i}, a small ditto.

(5) Words ending in कॖ *k*^{u}, खॖ *kh*^{u}, गॖ *g*^{u} (and also in क् *k*, ख् *kh*, ग् *g*; but no examples are given) change क् *k* to च् *c*, ख् *kh* to छ् *ch*, and ग् *g* to ज् *j* (vi. 9), thus :— .

Feminine.

बतुकॖ *batuk*^{u}, a drake बतॖच *bat*^{ə}*c*^{ū}, a duck.

होखॖ *hokh*^{u}, dry ह्वछ *hwạch*^{ū}.

ड्यूँगॖ *ḍyūg*^{u}, a ball of string डीँज *ḍĩj*^{ū}, a small ditto.

The vowel changes are those prescribed in the declension of nouns. Içvara-kaula occasionally spells बतॖच *bat*^{ə}*c*^{ū} बतॖच् *bat*^{ə}*c*.

Exceptions are (vi. 10.)

खूँखॖ *khũkh*^{u}, one who speaks through his nose. खूँख *khũkh*^{ū}.

चोकॖ *tsok*^{u}, sour च्वक *tswạk*^{ū}.

(6) Words in त् *t*, थ् *th*, द् *d*, or न् *n*, with or without *u-mātrā*, change त् *t* to च़् *ts*, थ् *th* to छ़् *tsh*, द् *d* to ज़् *z*, and न् *n* to ञ् *ñ*. As usual, *ū-mātrā* is omitted, in writing, after ञ् *ñ*, (vi. 11.)

मतु *mat*^{u}, mad	मचु *mats*^{ü}.
कोथु *koth*^{u}, a load	कोछु *kwatsh*^{ü}, a bag.
व्वदु *wŏrud*^{u}, a second husband of one woman.	व्वरज़ु *wŏr*^{ə}*z*^{ü}, a woman who has married twice.
वन् *wan*, a forest	वञ् *wañ*, a grove.
गान् *gān*, a brothel-keeper	गाञ् *gāñ*, a prostitute.
छान् *chān*, a carpenter	छाञ् *chāñ*, as in ज़ून छाञ् *Zūn*^{a} *chāñ*, Zūna the carpentress.
हूनु *hūn*^{u}, a dog	हूञ् *hūñ*, a bitch.

(7) Certain words form their feminines by adding र् *r* with various other changes, thus:—

	Feminine.
कंग् *kang*, a brazier	कांगर् *kāg*^{ə}*r*, a small ditto (vi. 12.)
चास् *tsās*, a cough	चाखर् *tsākh*^{ə}*r*, an artificial cough, (vi. 13.)
त्रख् *trăkh*, a certain grain weight	त्रकर् *trak*^{ə}*r*, a scale, (vi. 14.)
मोंडु *mond*^{u}, a log	मोंडर् *mŏnd*^{ə}*r*, a small log (vi. 15.)
फोटु *phot*^{u}, a basket	फोटर् *phŏt*^{ə}*r*, a small basket (vi. 16.)
लटु *lat*^{u}, a tail	लटर् *lat*^{ə}*r*, a small tail, कुटि लटर् *kūt*^{i} *lat*^{ə}*r*, a piece of wood cut off the end of a beam.
वछु *watsh*^{u}, a male calf	वछर् *watsh*^{ə}*r*, a female calf.

(8) Certain words form their feminines in इञ् *iñ* (vi. 16–27), thus:—

	Feminine.
हस्तु *hast*^{u}, an elephant	हस्तिञ् *hastiñ*.
काव् *kāv*, a crow	काविञ् *kāviñ*.
नाग् *nāg*, a snake.	नागिञ् *nāgiñ*.

वूँठ् *wūṭh*, a camel	वूँठिञ् *wūṭiñ*.
खर् *khar*, an ass	खरिञ् *khariñ*, (see No. 3) or खर् *khar*^{a}.

And so other words signifying animals.

व्यठ *vyaṭh*^{u}, stout	व्यठ *vyaṭh*^{a}, stout, but वठिञ् *vĕṭhiñ* (in a bad sense) stout, fat.
गूठ *gūṭh*^{u}, stupid	गूठिञ् *gūṭhiñ*.
ब्वठ *bŏṭ*^{a}, a Tibetan	ब्वटिञ् *bŏṭiñ*, (बुटिञ् *buṭiñ*), or ब्वटबाय् *bŏṭabāy*, a Tibetan woman.
बुगिय् *bugiy*, a master	बुगिञ् *bugiñ*, a mistress.
ज़ल् *zal*, water	ज़लिञ् *zaliñ*, sweat of the feet.
गर् *gar*^{a}, a house	गरिञ् *gariñ*, a good mistress of a house; distinct from गरवाजञ् *gar*^{a}*wājĕñ*, a female householder (see No. 9.)
द्वब *dob*^{u}, a washerman	द्वबिञ् *dwabiñ*, a washerman's club, but द्वबिबाय् *dwab*^{i}*bāy*, a washerman's wife.

(9) Certain nouns take अञ् *añ* in the feminine (vi. 28.)

(*a*) Names of castes.

Note that बाय् *bāy* (No. 1) is used as a feminine of respect; कोटय् *kŏṭay* (No. 2) is only used of a married woman, when spoken of in connexion with her husband, and without respect; while अञ् *añ* is a general feminine, without signifying respect, thus:—

बट *baṭ*^{a}, a Brāhmaṇ,	बटञ् *baṭañ*, a woman of that caste.
मुसल्मान् *musalmān*, a Musalmān	मुसल्मानञ् *musalmānañ*, a Muhammadan woman.
हाकग्राख् *hākagrākh*, a vegetable seller.	हाकग्राकञ् *hākagrākañ*.
वोनु *wŏñ*^{u}, a shopkeeper	वान्यञ् *wāñyañ*, a female shopkeeper.

So also all nouns with the suffix वोलु *wōlᵘ*, (vi. 29) as given in No. 4 (*b*). Thus :—

गर्वोलु *gar°wōlᵘ*, a householder	गर्वाज्यञ् *gar°wājĕñ*.

See also No. 8.

(10) If the masculine word ends in र् then the suffix is यञ् *ĕñ* (vi. 30), thus (see Secondary Suffixes No. 39.)

	Feminine.
सालुर् *sālᵊr*, a member of bridegroom's party.	सालुर्यञ् *sālᵊrĕñ*.
पहर् *pŏhar*, an invited guest	पहर्यञ् *pŏharĕñ*.
रंगुर् *rangᵊr*, a dyer	रंगुर्यञ् *rangᵊrĕñ*.
सनुर् *sŏnᵊr*, a goldsmith	सनुर्यञ् *sŏnᵊrĕñ*.
दांदुर् *dā̃dᵊr*, a vegetable seller	दांदुर्यञ् *dā̃dᵊrĕñ*.
कांदुर् *kā̃dᵊr*, a baker	कांदुर्यञ् *kā̃dᵊrĕñ*.

So also we have—

सोनु *soñᵘ*, a co-father-in-law	सन्यञ् *sŏñĕñ*.
महाराजु *mahārāzᵊ*, a great king	महार्यञ् *mahārĕñ*, the wife of a great king, a bride.
राजु *rāzᵊ*, a king	राज्यर्यञ् *rājyarĕñ*, a queen.

(11) Finally we have डाञ् *ḍñ* in the following (vi. 31):—

पंडिथ् *paṇḍith*, a paṇḍit	पंडिताञ् *paṇḍitāñ*.
गुजुर् *gujurᵘ*, a forester	गुजराञ् *gujaraṇñ*.

(12) Irregular is (vi. 18)—

मख् *mŏkh*, an axe	मकुच् *makᵊts*, a small axe.

B. Number.

Kāçmīrī, has two numbers, a Singular and a Plural. There is no Dual number. The method of forming the plural will appear from the Declensional Paradigms.

C. Case.

Kāçmīrī nouns have, besides the Nominative, two inflected cases the Accusative, and the Agent. Other so-called cases are formed by the addition of postpositions to one of these two. The following are the cases given by Içvara-kaula.

Formed from the Accusative :—

Genitive,
Locative 1,
Dative 1,
Concomitant.

Formed from the Agent :—

Instrumental,
Locative 2,
Dative 2,
Ablative.

There is no Vocative, but, in case of address, a noun assumes a variety of forms which will be dealt with later on.

There are thus, excluding the Nominative, ten cases.

I now proceed to deal with each case separately.

Accusative.

The Accusative has two forms, a longer and a shorter. The shorter is always the same as the nominative (ii. i. 39.)

In the masculine singular, the longer form always ends in *s*. In the feminine it ends in *a*, *ĕ*, *i*, or *ū-mātrā* (36–40). When the longer form of the accusative singular ends in *i*, that *i* is always fully pronounced. Thus मालि *māli*, not मॉलि *mạ̄l*^{i}. In the plural it always ends in *n* (12, 38).

Genitive.

The Genitive is formed by various affixes, added to the long form of the accusative.

In the case of masculine nouns, the *s* of the accusative singular is dropped before the termination, and the final vowel so left is pronounced short, as a *mātrā* vowel. Thus from दय् *day*, God : acc. sg. दयस् *dayas* ; gen. sing. दय संदु *day*^{a} *sạnd*^{u} ; acc. pl. दयन् *dayan* ; gen. plur. दयन् हंदु *dayan hạnd*^{u}.

So from गुर् *gur*^{u}, a horse : acc. sg. गुरिस् *guris* ; gen. sg., गुरि संदु *gur*^{i} *sạnd*^{u} : acc. pl. गुर्यन् *guryan* ; gen. pl. गुर्यन् हंदु *guryan hạnd*^{u}.

The word with its genitive affix is treated as an adjective agreeing with the object possessed in gender and number.

Thus मॉलि संदु न्यचिवु *mạ̄l*^{i} *sạnd*^{u} *necyuv*, the son of the father.

मॉलि संदि न्यचिवि *mạ̄l*^{i} *sạnd*^{i} *necic*^{i}, the sons of the father.

मालि संज़् कूर् *mạl*^{i} *sạnz*^{a} *kūr*^{a}, the daughter of the father.

मालि सन्ज़ कोरे *mạl*^{i} *sanz*^{a} *kōrĕ*, the daughters of the father.

Moreover this genitive may even be treated as an independent base, and be regularly declined, with case affixes added to it.

Thus from मोलु *mōl*^{u}, a father, the genitive masculine is मालि संदु *mạl*^{i} *sạnd*^{u}, which may be declined like a masculine noun in *u-mātrā*, with a dative मालि सन्दि पुतॖ *mạl*^{i} *sandi putṣhy*, which can be used instead of the simple dative मालि पुतॖ *māli putṣhy*. Indeed the dative formed from the genitive is in the case of this word the usual one, and the simple dative is scarcely used (ii. i. 61, 62, 63, 64).

The following are the affixes used to form the genitive :—

A. Masculine nouns with life which are not proper names take

(*a*) in the singular, संदु *sạnd*^{u}, *E.g.*, दय संदु *day*^{a} *sạnd*^{u}, of God (46).

(*b*) in the plural, हंदु *hạnd*^{u}, *E.g.*, दयन् हंदु *dayan hạnd*^{u}, of Gods (42).

B. All feminine nouns without exception take हंदु *hạnd*^{u}, both in the singular, and in the plural. *E.g.*, बेञ़ हंदु *bĕñĕ hạnd*^{u}, of the sister; बेञन् हंदु *bĕñan hạnd*^{u}, of the sisters; पोथ हंदु *pōthĕ hạnd*^{u}, of the book; पोथन् हंदु *pōthyan hạnd*^{u}, of the books (42).

C. Masculine nouns without life take.

(*a*) In the singular उकु *uk*^{u}, (48) before which *a* is elided (i. 4), and *i* becomes *y* (i. 10). While when it follows *ū-mātrā*, the *u* of *uk*^{u} is elided (i. 5). *E.g.*, द्यकुकु *ḍyakuk*^{u}, of a forehead; कुल्युकु *kulyuk*^{u}, of a tree; दानकु *dạn*^{a}*k*^{u}, of a pomegranate.

(*b*) In the plural, the termination is हंदु *hạnd*^{u}, as above; *e.g.*, द्यकन् हंदु *ḍyakan hạnd*^{u}, of foreheads.

Exception.—The words सन् *sŏn*, gold, and रोप् *rŏp*, silver, take the termination संदु *sạnd*^{u} in the singular, when the genitive is used in the sense of 'composed of.' *E.g.*, सन संदु छतर् *sŏn*^{a} *sạnd*^{u} *chath*^{a}*r*, an umbrella of gold, a golden umbrella. सनुकु छतर् *sŏnuk*^{u} *chath*^{a}*r*, would mean an umbrella belonging to gold,—a possessive genitive in fact (ii. i. 47).

Note.—When a genitive in उक् *uk*^{u} is treated as a declensional base, the उ *u* becomes अ *a* in the oblique cases (64). Thus पट् *paṭ*^{u}, a woollen cloth. Gen. sg. पट्युक् *paṭyuk*^{u}: Dative, पटि पुछ् *paṭi putshy* or पट्यकि पुछ् *paṭeki* (spelled *paṭyaki*) *putshy*.

D. Masculine nouns which are proper names form their genitive singular in उन् *un*^{u}, which is treated exactly like उक् *uk*^{u}, (50). *E.g.*, राधाकृष्णुन् *Rādhākṛṣṇun*^{u} of Rādhākṛṣṇa: राधाकृष्णनि पुछ् *Rādhākriṣṇani putshy*, for Rādhākṛṣṇa.

The plural is formed regularly with हन्द् *hand*^{u}, e.g. रामन् हन्द् *Rāman hand*^{u}, of (many) Rāmas.

It will thus be seen that the suffix of the genitive of all plural nouns, and of all feminine nouns is हन्द् *hand*^{u}.

When the thing possessed is feminine singular, or masculine or feminine plural, the following changes in the genitive affixes occur:—

THING POSSESSED IN THE

Singular.		Plural.	
Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
सन्द् *sand*^{u}	सन्ज़् *sanz*^{a} (46, 44)	सन्दि *sand*^{i} (46, 43)	सन्ज़ *sanz*^{a} (46, 45)
हन्द् *hand*^{u}	हन्ज़् *hanz*^{a} (44)	हन्दि *hand*^{i} (43)	हन्ज़ *hanz*^{a} (45)
उक् *uk*^{u}	च् *c*^{a} (49)	कि *k*^{i} (48)	च *c*^{a} [1] (49)
उन् *un*^{u}	ञ् *ñ* (51)	नि *n*^{i} (50)	ञ *ñě* (51)

Examples in order as:—

मालि सन्द् न्यचिव् *māl*^{i} *sand*^{u} *něcyuv*, the son of the father.

मालि सन्ज़् कूर् *māl*^{i} *sanz*^{a} *kūr*^{a}, the daughter of the father.

1 So written by Içvara-kaula. चे *cě* would be more correct, but, च् *c* being a palatal letter, there is practically no difference in the pronunciation.

मालि हंन्दि न्यचिवि *mā̦l*^{i} *sa̦nd*^{i} *nĕciv*^{i}, the sons of the father.

मालि हंञ्ज़ कोर्ये *mā̦l*^{i} *sanz*^{e} *kōrĕ*, the daughters of the father.

मालयन् हंन्दु गुरु *mālyan ha̦nd*^{u} *gur*^{u}, the horse of the fathers.

मालयन् हंञ्ज़ु गुर *mālyan ha̦nz*^{a} *gur*^{a}, the mare of the fathers.

मालयन् हंन्दि गुरि *mālyan ha̦nd*^{i} *gur*^{i}, the horses of the fathers.

मालयन् हञ्ज़ गुर्ये *mālyan hanz*^{e} *gurĕ*, the mares of the fathers.

कुल्युकु लंग् *kulyuk*^{u} *lang*, a bough of a tree.

कुलिचु लंडु *kulic*^{a} *la̦ṇḍ*^{a}, a twig of a tree.

कुलिकि लंग् *kulik*^{i} *lang*, the boughs of the tree.

कुलिच लंज्य *kulic*^{e} *la̦njĕ*, the twigs of the tree.

रामुनु न्यचिवु *Rāmun*^{u} *nĕchyuv*, Rāma's son.

रामंञ् कूरु *Rāma̦ñ kūr*^{a}, Rāma's daughter.

रामंनि न्यचिवि *Rāma̦n*^{i} *nĕcivi*, Rāma's sons.

रामञ कोर्ये *Rāmañĕ kōrĕ*, Rāma's daughters.

Locative, 1.

There are two forms of the Locative. The first I shall call Loc. 1. It has the meaning indicated by its postpositions.

This Locative is formed by adding the postpositions अन्दर् *andar* (ii. i. 52), in; मंज़् *mans* (52), in; प्यठ् *pyăth* (52), upon; क्यठ् *kyăth* (53), in; to the longer form of the Accusative. In Poetry, वेस *vĕṣ*^{e} is also used in the sense of 'upon' (52). Thus मूल् *mūl*, a root; Acc. sg. मूलस् *mūlas*; Loc. sg. मूलस् अन्दर् *mūlas andar*; मूलस् मंज़् *mūlas mans*, in a root; मूलस् प्यठ् *mūlas pyăth*, on a root; Acc. pl. मूलन् *mūlan*; मूलन् अन्दर् *mulan andar*, in roots.

The postposition क्यठ् *kyăth* can only be used with words which mean a receptacle. Thus we can say थालस् क्यठ् *thālas kyăth*, in a dish; or even नावि क्यठ् *nāvi kyăth*, in a boat; but we cannot say गरस् क्यठ् *garas kyăth*, in a house or मूलस् क्यठ् *mūlas kyăth*, in a root, because a house, or a root, are not used as receptacles for putting things into.

क्यथ् *kyăth* can also be used with any word signifying a means of conveyance, and it must then sometimes be translated by 'on.' Thus गुरिस् क्यथ् *guris kyăth*, or गुरिस् प्यठ् *guris pyăṭh*, on horseback.

Loc. 2 will be dealt with subsequently.

Dative, 1.

There are two forms of the Dative, one formed by adding postpositions to the Accusative, the other by adding postpositions to the Instrumental. The first I shall call Dat. 1, the second, Dat. 2. The Dat. 2, will be subsequently dealt with.

Dat. 1 is formed by adding the postposition क्युतु *kyut*^{u}, for, to the longer form of the Accusative (ii. i. 54, 55). The compound thus formed, agrees in number and gender with the thing given, the word 'given' being taken in its widest sense to agree with the original meaning of the name of the case. The following are the forms which क्युतु *kyut*^{u} takes:—

Sing. Masc. कितु *kit*^{u} (*kyut*^{u})

Fem. किचु *kits*^{a}

Pl. Masc. किति *kit*^{i}

Fem. किच *kits*^{a}

Thus मालिस् कितु अनुन् पोनु *mālis kyut*^{u} *ąnun pōñ*^{u}, he brought water (masc. sg.) for the father.

मालिस् किचु अनून् गाव् *mālis kits*^{a} *ąñ*^{a}*n gāv*, he brought a cow (fem. sg.) for the father.

गुरिस् किति अनिन् रव *guris kit*^{i} *ąnin rav*^{a}, he brought blankets (masc. pl.) for the horse.

ग्वरस् किच अन्यान् पोथ्य *gŏras kits*^{a} *añyan pōthĕ*, he brought books (fem. pl.) for the teacher.

Concomitant.

This case is used in the sense of 'with,' or 'accompanying.' It is formed by adding the postpositions सतिन् *sątin* or सत्य् *sąty* to the longer form of the Accusative (ii. i. 60). Thus मालिस् सतिन् चाय्

mālis sạtin āv, he came with his father; बाँयिस् सूँत्य् म्यूलु *bāyis sạty myūl*^{u}, he met with his brother; मालन् सूँतिन् *mālyan sạtin*, with the fathers.

In this case it is always implied that the person who is accompanied is the principal and he who accompanies, is the appendage (iv. 185).

Thus 'he came with his father' means here that he came in a subordinate character (iv. 185).

If it is wished to reverse the superiority of the parties we must use the word सान् *sān*. Thus मालिस् सान् आव् *mālis sān āv*, he came with his father, means 'he brought his father along with him.' If सूँतिन् *sạtin* had been used, it would have meant that the father brought the son along with him (iv. 185).

Agent.

The case of the Agent is formed in the Singular as follows:—

(1) In the case of Masc. nouns ending in consonants by adding अन् *an;* thus दय् *day*, God; Ag. sg. दयन् *dayan*. In the older forms of the language the suffix was इ *i:* e.g., दँयि दँपु *dạy*^{i} *dạp*^{u}, by God it was said, God said. The modern phrase would be दयन् दँपु *dayan dạp*^{u} (ii. i. 58).

(2) In the case of Masculine nouns (except pronouns) ending in *a*, the same suffixes appear. Thus from ड्यक *ḍyak*^{a}, a forehead; Ag. sg. ड्यकन् *ḍyakan*, or (old) ड्यकि *ḍĕk*^{i} (58). Pronouns take *i-mātrā* in the masc. sg., *e.g.*, तँमि *tạmi*, by him, (58).

(3) In the case of Masculine nouns ending in *u-mātrā*, *i-mātrā* is substituted for *u-mātrā*. Thus, कँरु *kạr*^{u}, a bracelet; Ag. sg. कँरि *kạr*^{i} (56).

(4) In the case of Masculine nouns ending in *ū-mātrā*, by adding न् *n;* e.g., from दाँनू *dạ̄n*^{ū}, a pomegranate; Ag. sg. दाँनून् *dạ̄n*^{ū}*n*. [Içvara-kaula gives no rule for forming the agent of these nouns, but the above is the correct form.]

(5) In the case of Feminine nouns ending in *a*, by substituting *i* (which is fully pronounced, and not *i-mātrā*) for *a:* e.g.,

from ब्यञ *bĕñĕ* (spelled *byañ*ᵃ), a sister; Ag. sg. ब्यञि *bĕñi* (56).

(6) In the case of Feminine nouns ending in *i-mātrā* or *ū-mātrā*, a fully pronounced *i* is substituted for the *i-mātrā* or *ū-mātrā:* e.g., from पूथि *pūth*ⁱ, a book; Ag. sg. पोथि *pōthi*. So from कूर् *kūr*ᵘ, a girl; Ag. sg. कोरि *kōri* (56).

(7) In the case of Feminine nouns ending in consonants, by adding a fully pronounced *i:* e.g., from माल् *māl* a garland, मालि *māli* (56). The irregular nouns, however, which end in *t*, *th*, *d*, *n*, *h*, and *l*, add *ū-mātrā:* e.g., from रात् *rāt*, night; Ag. sg. रांचू *rāts*ᵘ. [This last rule is not expressly stated by Īçvara-kaula, but may be inferred from *sūtra* 7, read with *sūtra* 17.]

The Agent plural is formed by adding *au* (56). Before this, *a* is elided, and *i-mātrā* and *u-mātrā* become *y*. After *ū-mātrā* (except in the case of Feminine nouns in *ū-mātrā*, in which *y* is substituted) *au* becomes *v* (20). Examples are:—

From	Ag. Plural.
दय् *day*, God	दयौ *dayau*
ड्यक *ḍyak*ᵃ, the forehead	ड्यकौ *ḍyakau*
कंर् *kar*ᵘ, a bracelet	कर्यौ *karyau*
दांनु *dān*ᵘ, a pomegranate	दांनुव् *dān*ᵘ*v*
ब्यञ *bĕnĕ* (*byañ*ᵃ), a sister	ब्यञौ *bĕñau*
पूथि *pūth*ⁱ, a book	पोथ्यौ *pōthyau*
कूर् *kūr*ᵘ, a girl	कोर्यौ *kōryau*
माल् *māl*, a garland	मालौ *mālau*
रात् *rāt*, night	रांचुव् *rāts*ᵘ*v*

When postpositions are added to the agent of masculine nouns ending in consonants or *a*, the *n* of the Agent singular is dropped. Thus, from मूल् *mūl*, Ag. sg. मूलन् *mūlan*; Instr. मूल स्तिन् *mūl*ᵃ *sūtin*, not मूलन् स्तिन् *mūlan sūtin* (4). [The same rule applies to masculines in *ū-mātrā*, though not stated by Īçvara-kaula.]

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Instrumental.

The Instrumental is formed by adding सॅतिन् *sǫtin* or सॅत्य् *sǫty* to the Agent, the final *n* of Masculine nouns in consonants, *a*, or *ū-mātrā* being elided, (ii. i. 4, 59.). Thus—

मूल् *mūl*, a root; Ag. sg. मूलन् *mūlan;* Instr. sg. मूल सॅतिन् *mūl*^{a} *sǫtin*, by means of a root; Ag. pl. मूलौ *mūlau;* Instr. pl. मूलौ सॅतिन् *mūlau sǫtin.*

When सॅतिन् *sǫtin* follows *i-mātrā*, the *i* is fully pronounced (6). Thus कॅर् *kǫr*^{u}, a bracelet; Ag. sg. कॅरि *kǫr*^{i}; Instr. sg. करि सॅतिन् *kari sǫtin.*

This case can also be formed by adding the same postposition to the agent case of the masculine genitive treated as an independent base, as explained above (61). Thus द्यक *ḍyak*^{a}, a forehead; masc. gen. sg. द्यकुक् *ḍyakuk*^{u}; Agent of ditto, द्यकॅकि *ḍyakǫk*^{i}; Instr. द्यक सॅतिन् *ḍyak*^{a} *sǫtin* or द्यककि सॅतिन् *ḍyakaki sǫtin.*

So from गुर् *gur*^{u}, a horse. Ag. sg. गुरि *gur*^{i}; Gen. Sg. गुरि सॅन्द् *gur*^{i} *sǫnd*^{u}; Instr. गुरि सॅतिन् *guri sǫtin*, or गुरि सन्दि सॅतिन् *gur*^{i} *sandi sǫtin.*

Locative 2.

The Locative 2 has the meaning of 'from in,' and is formed by adding the postposition अन्द्र *andr*^{a} to the Agent, (*n* being dropped in the case of masculines in consonants, and *a*, and *ū-mātrā.*) Thus, from गर *gar*^{a}, a house; Ag. sg. गरन् *garan*; Loc. 2, sg. गर अन्द्र *gar*^{a} *andr*^{a}, from in the house; ag. pl. गरौ *garau*; Loc. 2, pl. गरौ अन्द्र *garau andr*^{a}, (ii. i. 57).

Examples of the use of this case are गर अन्द्र अन् *gar*^{a} *andr*^{a} *an* bring out from the house, lit. bring from in the house.

गर अन्द्र छुह् जान् लॅक *gar*^{a} *andar*^{a} *chuh jān lǫk*^{a}, among the people in (lit. from in) the house, (only) so and so is good.

गरौ अन्द्र छुह् जान् आँगुन् *garau andr*^{a} *chuh jān ãgun*, the only good thing in the houses is the court-yard.

This form can only be used in the meaning called in Skr. *nirdhāraṇā*, *i.e.*, in words meaning जाति *jāti*, a species (including all plurals); गुण *guṇa*, a quality; क्रिया *kriyā*, an act; संज्ञा *saṁjñā*, an appellation; and means that one of several is taken.

जात्या गुणेन क्रियया संज्ञया वा पृथक्कृतिः ।
समुदायादेकदेशस्य निर्धारणमिति स्मृतम् ॥

Examples:—

Species. A Brāhmaṇa is the best amongst men.
Quality. Amongst cows a black one gives most milk.
Action. Amongst men who go, he who runs is the swiftest.
Appellation. Amongst the pupils Maitra is the cleverest. See Siddhānta Kaumudī (Bibl. Ind. Ed.) I, 311. In all the above "amongst" means "from among."

It is evident that the form can hardly ever be used except in the plural. In the paradigms, singular forms are given for the sake of completeness, but it is doubtful if they can be used in that number.

Dative 2.

According to Īçvara-kaula, this form is only used to a moderate extent (*sāmānya*) (ii. i. 63). It is in fact rarely used. It has the same meaning as the Dat. 1. It is formed by adding पुछ् *putshy* to the Agent, or (as has been explained under the head of the Instrumental) to the Agent case of the Genitive. Before पुछ् *putshy*, as in the case of सुतिन् *sụtin*, *i-mātrā* is fully pronounced. Thus,—पुत्र पुछ् *putrᵃ putshy*, or पुत्र सन्दि पुछ् *putrᵃ sandi putshy*.

Ablative.

The Ablative is formed from the Agent by adding the postpositions प्यठ *pyathᵃ*, literally from on, hence, from near; निश *niçᵃ*, from near; अन्द्र *andrᵃ*, from among, from in (ii. i. 65).

Thus, गाम प्यठ *gāmᵃ pyathᵃ*, from the village; गामौ प्यठ *gāmau pyathᵃ* from the villages; सर्पौ निश *sarpau niçᵃ*, from the serpents; गर अन्द्र द्राव् *garᵃ andrᵃ drāv*, he came out from the house; नावि अन्द्र द्राव् *nāvi andrᵃ drāv*, he came out from the boat, (65).

[Masculine living beings can also add these postpositions, in the singular only, to the longer form of the Accusative. Thus चूरस् निश *tsūras niçᵉ*, from the thief; गुरिस् निश *guris niçᵉ*, from the horse.]

The ablative of comparison is formed with the postpositions खुत *khŏtᵉ* or खुतन् *khŏtan*, निश *niçᵉ* or निशिन् *niçin*, which are added either to the agent direct, or to the Agent case of the Genitive treated as a base. In the case of some words, *e.g.*, ग्वर् *gŏr*, a teacher, only the latter idiom is used.

E.g., ग्वर सन्दि खुत छुह् गाटुल् *gŏrᵉ sandi khŏtᵉ chuh gāṭulᵉ*, he is more clever than the teacher. We cannot say ग्वर खुत *gŏrᵉ khŏtᵉ*. कऩ हन्दि (or कुऩ) खुत छुह् ठकुर् *kañᵉ handi* (or *kuñᵉ*) *khŏtᵉ chuh ṭrakurᵉ*, he is harder than a stone; र्वप निश छुह् सोन् जान् *rŏpᵉ niçᵉ chuh sŏn jān*, gold is better than silver (ii. i. 62).

D. Declension.

Kāçmīrī nouns have four declensions.

The first declension consists of masculine nouns ending in a consonant, in अ *a*, or in उ़ *ŭ-mātrā*. The base in this declension ends in *a*.

The second declension consists of masculine nouns ending in उ् *u-mātrā*. The base in this declension ends in *i*.

The third declension consists of feminine nouns ending in इ् *i-mātrā*, ऊ़ *ū-mātrā*, or ञ़ *ñ*. The last is only another way of writing ञ़ *ñᵉ*. It may be considered as the feminine form of the 2nd declension. The base in this declension also ends in *i*, and this declension is closely connected with the second, as feminine and masculine.

The fourth declension consists of feminine nouns ending in a consonant or in अ *a*. Certain feminine nouns of this declension ending in a consonant, are irregular, and form a class by themselves.

There are thus two masculine, and two feminine declensions.

First Declension.

Masculine nouns ending in a consonant, in अ *a*, or in उ़ *ū-mātrā*.

(*a*). Noun ending in a consonant.

चूर् *tsūr*, a thief.

	Singular.	Plural.
Nom.	**चूर् tsūr** (ii. i. 3).	**चूर् tsūr** (3).
Acc.	**चूरस् tsūras** (36, 38).	**चूरन् tsūran** (13, 38).
	चूर् *tsūr* (39).	चूर् *tsūr* (39).
Gen.	चूर संद् *tsūr*^{a} *sand*^{a} (41, 42, 45).	चूरन् हंद् *tsūran hand*^{a} (42).
Loc. 1.	चूरस् प्यठ् *tsūras pyăṭh* (52), &c.	चूरन् प्यठ् *tsūran pyăṭh* (52), &c.
Dat. 1.	चूरस् क्युतु *tsūras kyut*^{a} (54, 55).	चूरन् क्युतु *tsūran kyut*^{a} (54, 55).
Concom.	चूरस् सुतिन् *tsūras sųtin* (60).	चूरन् सुतिन् *tsūran sųtin* (60).
Agent.	**चूरन् tsūran** (58).	**चूरौ tsūrau** (56).
	चूरि *tsūr*^{i} (58) (obsolete).	
Instr.	चूर सुतिन् *tsūr*^{a} *sųtin* (6, 59).	चूरौ सुतिन् *tsūrau sųtin* (59).
	चूर सन्दि सुतिन् *tsūr*^{a} *sandi sųtin* (61).	चूरन् हन्दि सुतिन् *tsūran handi sųtin* (61).
Loc. 2.	(चूर अन्द्र *tsūr*^{a} *andr*^{a}) (4, 57).	चूरौ अन्द्र *tsūrau andr*^{a} (57).
Dat. 2.	चूर पुछ् *tsūr*^{a} *putshy* (63).	चूरौ पुछ् *tsūrau putshy* (63).
	चूर सन्दि पुछ् *tsūr*^{a} *sandi putshy* (63).	चूरन् हन्दि पुछ् *tsūran handi putshy* (63).
Abl.	चूर निश *tsūr*^{a} *niç*^{a} (65).	चूरौ निश *tsūrau niç*^{a} (65).
	[or चूरस् निश *tsūras niç*^{a}].	

Similarly are declined दय् *day*, God; काव् *kāv*, a crow; सन् *sŏn*, gold; रोप् *rŏp*, silver; पुत्र् *putr*, a son; वथर् *wath*^{e}*r*, a leaf; तमुल् *tŏmul*, husked rice; हार् *hār*, name of a month, Āṣāḍha; मंग् *mŏṅg*, name of a grain, *phaseolus mungi;* माग् *māg*, name of a month, Māgha; दह् *dŏh*, a day; नाग् *nāg*, a spring; कट् *kaṭ* [nom. sg. and pl. कठ् *kăṭh* (66)], a ram; रत् *rat* [nom. sg. and pl. रथ् *răth*, (66)], blood; पोष् *pōṣ*, a flower; वाल् *wāl*, hair; गल् *gal*, the cheek; गर् *gŏr*, a preceptor, a Brāhman.

Numerals take *i* instead of *a* in the Agent and connected cases, *e.g.*, सति सतिन् *sati sạtin*, by sevens (ii. i. 5).

If a noun ends in उर् *ur* [or उन् *un*], the *u* is changed to *a* in all cases except the nominative singular, *e.g.*, वाँदुर् *wădur*, a monkey; nom. pl. वाँदर् *wădar;* instr. वाँदरौ सतिन् *wădarau sạtin* (32). [So infinitives like करुन् *karun*; acc. करनस् *karanas*].

If in the case of masculine nouns of the first declension the final consonant is preceded by the vowel *ū*, that *ū* becomes *ō*, in all cases of the plural except the nominative, but remains unchanged in the singular and in the nominative plural. The following masculine words ending in consonants do not, however, change this *ū* (35).

मूल् *mūl*, a root.

छूल् *chūl*, a cascade.

डूस् *ḍūs*, a stout club.

बूत् *būt* (nom. sg. बूथ् *būth*, 66), a ghost.

रूद् *rūd*, rain.

लूदर् *lūd*^{e}*r*, eagerly desirous.

लूबर् *lūb*^{e}*r*, eagerly desirous.

वूँट् *wŭṭ* (nom. sg. वूँठ् *wŭṭh*, 66), a camel.

सूर् *sūr*, ashes.

हूस् *hūs*, an uproar.

[चूर् *tsūr*, a thief], and others.

लूक् *lūk* (nom. sg. लूख् *lūkh*, 66), people.

Thus from मूल् *mūl*, acc. pl. मूलन् *mūlan*, not मोलन् *mōlan*.

If a masculine noun ends in क् *k*, च् *ch*, च़् *ts*, ट् *ṭ*, त् *t*, or प् *p*, this final consonant is aspirated in the nom. sg. and pl. (66); thus:—

	Nom. sg. and pl.
त्रक् *trak*, a certain grain measure.	त्रख् *trăkh*.
काच़् *kāts*, glass, a disease of the chest.	काछ़् *kātsh*.
कट् *kaṭ*, a ram.	कठ् *kăṭh*.
रत् *rat*, blood.	रथ् *răth*.
हत् *hat*, a hundred.	हथ् *hăth*.
ताप् *tāp*, sunshine.	ताफ् *tāph*.

The aspiration is very faintly heard, being a final letter, but it affects the preceding vowel. The aspiration does not occur in the other cases; *e.g.*, त्रक स्ुतिन् *trakᵃ sᵘtin* (instr.); काच़ स्ुतिन् *kātsᵃ sᵘtin;* कट पुछ़् *kaṭᵃ putshy* (dat. 2); तापस् प्यठ् *tāpas pyăṭh* (loc.).

This aspiration does not occur if a final त् *t* or च़् *ts* forms part of a compound consonant (even when a short ᵃ is introduced between them to aid pronunciation) (68); thus:—

सच़् *sᵃts*, a tailor (Elmslie, *sūts*); nom. sg. and pl. सच़् *sᵃts*, not सछ़् *sᵃtsh*.

मस्त् *mast*, hair; nom. sg. and pl. मस्त् *mast*, not मस्थ् *măsth*.

The word ब्याख् *byākh*, another (2, 3, 24), becomes बिय् *biy* in all cases except the nom. sg., and is partially declined like a noun ending in *u-mātrā* (2nd declension); thus—

	SINGULAR.	PLURAL.
Nom.	ब्याख् *byākh*	बिय् *biy*.
Acc.	बियिस् *biyis*.	बियन् *biyan*.
Ag.	बियि *biyⁱ*.	बियौ *biyau*.

The Fem. Ag. is बियि *biyi*. In other forms it is the same as the Masc. This is really a compound word: made up of बि *bi*, other, and आख् *ăkh*, one. The oblique forms are made up of the base बि *bi*, together with the emphatic particle य् *y*, which accounts for the apparent irregularities. बि *bi* is of the 2nd declension.

Noun ending in अ *a*.

द्यक *dyak^{a}* a forehead.

	SINGULAR.	PLURAL.
Nom.	द्यक dyak^{a} (ii. i. 1).	द्यक dyak^{a} (1).
Acc.	द्यकस् dyakas (38).	द्यकन् dyakan (38).
	द्यक *dyak^{a}* (39).	द्यक *dyak^{a}* (39).
Gen.	द्यकुक् *dyakuk^{a}* (41, 48).	द्यकन् हन्द् *dyakan hand^{a}* (42).
Loc. 1.	द्यकस् प्यठ् *dyakas pyăṭh*, &c., (52, 53).	द्यकन् प्यठ् *dyakan pyăṭh*, &c. (52, 53).
Dat. 1.	द्यकस् क्युत् *dyakas kyut^{a}* (54, 55).	द्यकन् क्युत् *dyakan kyut^{a}* (54, 55).
Concom.	द्यकस् सुतिन् *dyakas sątin* (60).	द्यकन् सुतिन् *dyakan sątin* (60).
Agent.	द्यकन् dyakan (i. 5*a*) or द्यकि *dĕkĭ* (obsolete) (58; i. 4).	द्यकौ dyakau (58; i. 4).
Instr.	द्यक सुतिन् *dyak^{a} sątin* (6, 59).	द्यकौ सुतिन् *dyakau sątin* (59).
	द्यककि सुतिन् *dyakaki sątin* (61).	द्यकन् हन्दि सुतिन् *dyakan handi sątin* (61).
Loc. 2.	द्यक अन्द्र् *dyak^{a} andr^{a}* (4, 57).	द्यकौ अन्द्र् *dyakau andr^{a}* (57).
Dat. 2.	द्यक पुछ् *dyak^{a} putshy* (63).	द्यकौ पुछ् *dyakau putshy* (63).
	द्यककि पुछ् *dyakaki putshy* (67).	द्यकन् हन्दि पुछ् *dyakan handi putshy* (63).
Abl.	द्यक निश् *dyak^{a} niç^{a}* (65).	द्यकौ निश् *dyakau niç^{a}* (65).

Similarly are declined गर् *gar^{a}*, a house; अथ *ath^{a}*, a hand; दाने *dānĕ*, rice; बत *bat^{a}*, boiled rice.

(*c*). Noun ending in ु *ū-mātrā*.

दानु *dąnᵘ*, a pomegranate.

Nom.	दानु dąnᵘ (ii. i. 2).	दानु dąnᵘ (2).
Acc.	दानुस् dąnᵘs (38).	दानुन् dąnᵘn (31, 13, 33).
	दानु *dąnᵘ* (39).	दानु *dąnᵘ* (39).
Gen.	दानुकु *dąnᵘkᵘ* (41, 48).	दानुन् हंदु *dąnᵘn hąndᵘ* (42).
Loc. 1.	दानुस् प्यठ *dąnᵘs pyăṭh*, &c. (52, 53).	दानुन् प्यठ *dąnᵘn pyăṭh*, &c. (52, 53).
Dat. 1.	दानुस् क्युतु *dąnᵘs kyutᵘ* (54, 55).	दानुन् क्युतु *dąnᵘn kyut* (54, 55)
Concom.	दानुस् सूतिन् *dąnᵘs sų̄tin* (60).	दानुन् सूतिन् *dąnᵘn sų̄tin* (60).
Agent.	दानुन् dąnᵘn.	दानुव् dąnᵘv (20, 31, 56).
Instr.	दानु सूतिन् *dąnᵘ sų̄tin* (59).	दानुव् सूतिन् *dąnᵘv sų̄tin* (59).
	दानुकि सूतिन् *dąnᵘki sų̄tin* (61).	दानुन् हंदि सूतिन् *dąnᵘn handi sų̄tin* (61).
Loc. 2.	दानु अंदु *dąnᵘ andrᵘ* (57).	दानुव् अंदु *dąnᵘv andrᵘ* (57).
Dat. 2.	दानु पुछ् *dąnᵘ putshy* (63).	दानुव् पुछ् *dānᵘv putshy* (63).
	दानुकि पुछ् *dąnᵘki putshy* (63).	दानुन् हंदि पुछ् *dąnᵘn handi putshy* (63).
Abl.	दानु निशु *dąnᵘ niçᵘ* (65).	दानुव् निशु *dąnᵘv niçᵘ* (65).

Içvara-kaula gives no rule for forming the agent singular of these nouns. but दानुन् *dąnᵘn* is the correct form.

The following words are optionally declined as if ending in consonants, गंज़ु *gąnzᵘ*, a leather-worker; गासु *gāsᵘ*, a grass-seller; बाटु *bāṭsᵘ*,

people of a house; हांज़ *hānz*^{a}, a boatman. Thus, acc. plur. गंज़न् *ganz*^{a}*n* or गञ्ज़न् *ganzan* (15).

It must be remembered that *ŭ-mātrā* at the end of a word is not pronounced. Before a consonant (as in *dān*^{a}*v*) it is pronounced like a short German *ü*. It is, also, slightly pronounced in the Instr. Loc. 2, Dat. 2, and Abl. Sing. Before *ŭ-mātrā*, a preceding *a* or *ā* must be modified to *ą* or *ą̄* respectively (70); *e.g.*, as in दान् *dān*^{a}.

Second Declension.

Masculine Nouns in ॖ *u-mātrā*.

कॅरु *kar*^{u}, a bracelet.

Nom.	कॅरु **kar^{u}** (ii. 1. 8).	कॅरि **kar^{i}** (30).
Acc.	करिस **karis** (30, 38).	कर्यन **karyan** (12, 30, 38).
	कॅरु *kar*^{u} (39).	कॅरि *kar*^{i} (39).
Gen.	कर्युकु *karyuk*^{u} (41, 48).	कर्यन् हंदु *karyan hand*^{u} (42).
Loc. 1.	करिस् प्यठ *karis pyäṭh*, &c. (52, 53).	कर्यन् प्यठ *karyan pyäṭh*, &c. (52, 53).
Dat. 1.	करिस् कितु *karis kyut*^{u} (54, 55).	कर्यन् कितु *karyan kyut*^{u} (54, 55).
Concom.	करिस् सॅतिन् *karis sętin* (60).	कर्यन् सॅतिन् *karyan sętin* (60).
Agent.	कॅरि **kar^{i}** (6, 56).	कर्यौ **karyau** (56, 80; i. 10).
Instr.	करि सॅतिन् *kari sętin* (59).	कर्यौ सॅतिन् *karyau sętin* (59).
	कर्यकि सॅतिन् *karĕki sętin* (61).	कर्यन् हन्दि सॅतिन् *karyan handi sętin* (61).
Loc. 2.	करि अन्द्र *kari andr*^{a} (57).	कर्यौ अन्द्र *karyau andr*^{a} (57).
Dat. 2.	करि पुछ् *kari putshy* (63).	कर्यौ पुछ् *karyau putshy* (63).
	कर्यकि पुछ् *karĕki putshy* (63).	कर्यन् हन्दि पुछ् *karyan handi putshy* (63).
Abl.	करि निश *kari niç*^{a} (65).	कर्यौ निश *karyau niç*^{a}.

[also गुरिस निश *guris niç*^{a} (in the case of masculine nouns with life).]

(c). Noun ending in ु *ŭ-mātrā.*

दानु *dạ̄n*^{a}, a pomegranate.

Nom.	दानु **dạ̄n^{u}** (ii. i. 2).	दानु **dạ̄n^{u}** (2).
Acc.	दानुस् **dạ̄n^{u}s** (38).	दानुन् **dạ̄n^{u}n** (31, 13, 33).
	दानु *dạ̄n*^{a} (39).	दानु *dạ̄n*^{a} (39).
Gen.	दानुक *dạ̄n^{a}k^{a}* (41, 48).	दानुन् हन्द *dạ̄n^{a}n hạnd^{a}* (42).
Loc. 1.	दानुस् प्यठ् *dạ̄n^{a}s pyăṭh*, &c. (52, 53).	दानुन् प्यठ् *dạ̄n^{a}n pyăṭh*, &c. (52, 53).
Dat. 1.	दानुस् कितु *dạ̄n^{a}s kyut^{a}* (54, 55).	दानुन् कितु *dạ̄n^{a}n kyut* (54, 55)
Concom.	दानुस् सृतिन् *dạ̄n^{a}s sụtin* (60).	दानुन् सृतिन् *dạ̄n^{a}n sụtin* (60).
Agent.	दानुन् **dạ̄n^{u}n.**	दानुव् **dạ̄n^{u}v** (20, 31, 56).
Instr.	दानु सृतिन् *dạ̄n^{a} sụtin* (59).	दानुव् सृतिन् *dạ̄n^{a}v sụtin* (59).
	दानुकि सृतिन् *dạ̄n^{a}ki sụtin* (61).	दानुन् हन्दि सृतिन् *dạ̄n^{a}n handi sụtin* (61).
Loc. 2.	दानु अन्द्र *dạ̄n^{a} andr^{a}* (57).	दानुव् अन्द्र *dạ̄n^{a}v andr^{a}* (57).
Dat. 2.	दानु पुछ् *dạ̄n^{a} putshy* (63).	दानुव् पुछ् *dạ̄n^{a}v putshy* (63).
	दानुकि पुछ् *dạ̄n^{a}ki putshy* (63).	दानुन् हन्दि पुछ् *dạ̄n^{a}n handi putshy* (63).
Abl.	दानु निश *dạ̄n^{a} niç^{a}* (65).	दानुव् निश *dạ̄n^{a}v niç^{a}* (65).

Içvara-kaula gives no rule for forming the agent singular of these nouns. but दानुन् *dạ̄n^{a}n* is the correct form.

The following words are optionally declined as if ending in consonants, गंजु *gạnz*^{a}, a leather-worker; गासु *gās*^{a}, a grass-seller; बाछु *bāts*^{a},

people of a house; हांज़् *hą̄nz*^{u}, a boatman. Thus, acc. plur. गंज़्न् *gąnz*^{u}*n* or गंज़न् *ganzan* (15).

It must be remembered that *ū-mātrā* at the end of a word is not pronounced. Before a consonant (as in *dą̄n*^{u}*v*) it is pronounced like a short German *ü*. It is, also, slightly pronounced in the Instr. Loc. 2, Dat. 2, and Abl. Sing. Before *ū-mātrā*, a preceding *a* or *ā* must be modified to *ą* or *ą̄* respectively (70); *e.g.*, as in दांन् *dą̄n*^{u}.

SECOND DECLENSION.

Masculine Nouns in ् *u-mātrā.*

कंरू *kąr*^{u}, a bracelet.

Nom.	**कंरु kąr^{u}** (ii. i. 8).	**कंरि kąr^{i}** (30).
Acc.	**करिस karis** (30, 38).	**कर्यन karyan** (12, 30, 38).
	कंरु *kąr*^{u} (39).	कंरि *kąr*^{i} (39).
Gen.	करिुक *karyuk*^{u} (41, 48).	कर्यन् हंदु *karyan hąnd*^{u} (42).
Loc. 1.	करिस् पठ् *karis pyăṭh*, &c. (52, 53).	कर्यन् पठ् *karyan pyăṭh*, &c. (52, 53).
Dat. 1.	करिस् कितु *karis kyut*^{u} (54, 55).	कर्यन् कितु *karyan kyut*^{u} (54, 55).
Concom.	करिस् संतिन् *karis sątin* (60).	कर्यन् संतिन् *karyan sątin* (60).
Agent.	**कंरि kąr^{i}** (6, 56).	**कर्यौ karyau** (56, 80; i. 10).
Instr.	करि संतिन् *kari sątin* (59).	कर्यौ संतिन् *karyau sątin* (59).
	कर्यकि संतिन् *karĕki sątin* (61).	कर्यन् हन्दि संतिन् *karyan handi sątin* (61).
Loc. 2.	करि अन्दु *kari andr*^{u} (57).	कर्यौ अन्दु *karyau andr*^{u} (57).
Dat. 2.	करि पुछ् *kari putšhy* (63).	कर्यौ पुछ् *karyau putšhy* (63).
	कर्यकि पुछ् *karĕki putšhy* (63).	कर्यन् हन्दि पुछ् *karyan handi putšhy* (63).
Abl.	करि निश *kari niç*^{u} (65).	कर्यौ निश *karyau niç*^{u}.

[also गुरिस निश *guris niç*^{u} (in the case of masculine nouns with life).]

Similarly are declined गुर् *gur*^{u}, a horse; गूर् *gūr*^{u}, a cow-herd; गूल् *gūl*^{u}, a kernel, especially of the singārā; कुल् *kul*^{u}, a tree.

The final *u* becomes *i* (or *y*) throughout, except in the Nominative Singular, (30).

If the penultimate of a masculine noun contains the vowel *ū*, that *ū* becomes *ō* in all cases of the Plural except the nominative. It does not change in the singular, or in the nominative plural, (34).

Thus गूर् *gūr*^{u}, a cowherd; acc. sg. गूरिस् *gūris;* nom. pl. गूरि *gūr*^{i}, but acc. pl. गोर्यन् *gōryan.*

The following words in *u-mātrā* are exceptions, and do not change the *ū* (35).

कस्तूर् *kastūr*^{u}, the nightingale.

कूट् *kūṭ*^{u}, a tree-trunk.

टूंट् *ṭūṭ*^{u}, an apple.

टूर् *ṭūr*^{u}, a woman's eating platter.

डूर् *ḍūr*^{u}, a flower-bed.

नस्तूर् *nastūr*^{u}, having a deformed nose.

Thus from कस्तूर् *kastūr*^{u}, acc. pl. कस्तूर्यन् *kastūryan.*

If a masculine noun ends in *u-mātrā*, and has वो *ō* in the penultimate, this *ō* becomes *ā* in all cases of the singular except the nominative, and throughout the plural. Moreover, this *ā* is modified to *ą̄* before *i-mātrā*, and in the accusative singular (69, 70). Thus, वोल् *wōl*^{u}, an earring; acc. sg. वालिस् *wą̄lis;* gen. sg., वाल्युक् *wālyuk*^{u} (from मोल् *mōl*^{u}, a father, मालि सन्द् *mą̄l*^{i} *sąnd*^{u}); ag. sg. वालि *wą̄l*^{i}; instr. sg. वालि सतिन् *wāli sątin* (here the *i* is not *i-mātrā*, but is fully pronounced); nom. pl. वालि *wą̄l*^{i}; acc. pl. वाल्यन् *wālyan*; ag. pl. वाल्यौ *wālyau.* Similarly are declined मोल् *mōl*^{u}, a father, and बोय् *bōy*^{u}, a brother; also masculine possessive pronouns, such as म्योन् *myōn*^{u}, mine; च्योन् *cyōn*^{u} thine; स्योन् *sōn*^{u}, our.

Thus nom. sg. म्योनु *myōn*^{u}; acc. sg. म्यानिस् *myānis*; gen. sg. म्यानि सन्दु *myān*^{i} *sand*^{u}; ag. sg. म्यानि *myān*^{i}; nom. pl. म्यानि *myān*^{i}; acc. pl. म्यान्यन् *myānyan*; ag. pl. म्यान्यौ *myānyau*; Instr. sg. म्यानि स्तिन् *myāni sutin*, or म्यानि सन्दि स्तिन् *myān*^{i} *sandi sutin*. So also the others (ii. iii. 11 and ff.)

Moreover, whenever, in this declension, the letter *a* or *ā* is followed by *i-mātrā*, or *u-mātrā*, the *a* or *ā* become *ạ* or *ā̤* respectively. (ii. i. 70); thus,—

Base पट् *pat*, a woollen cloth; nom. sg. पटु *pạt*^{u}; ag. sg. पटि *pạt*^{i}; nom. pl. पटि *pạt*^{i}; but, acc. sg. पटिस् *patis* (not पटिस् *pạtis*, as in the case of वोलु *wōl*^{u}); Instr. sg. पटि स्तिन् *pati sutin* (fully pronounced *i*); acc. pl. पट्यन् *patyan*; ag. pl. पट्यौ *patyau*. So also हटु *hạt*^{u}, the neck; तनु *tạn*^{u}, the body; सन्दु *sạnd*^{u}, suffix of genitive (acc. sg. सन्दिस् *sandis*; ag. sg. सन्दि *sạnd*^{i}; instr. sg. सन्दि स्तिन् *sandi sutin*; nom. pl. सन्दि *sạnd*^{i}; acc. pl. सन्द्यन् *sandyan*; ag. pl. सन्द्यौ *sandyau*); similarly पट्युकु *patyuk*^{u} of a woollen cloth; acc. sg. पट्यकिस् *patĕkis*; ag. sg. पट्यकि *patyạk*^{i}; instr. sg. पट्यकि स्तिन् *patĕki sutin*; nom. pl. पट्यकि *patyạk*^{i}; acc. pl. पट्यक्यन् *patĕkyan*; ag. pl. पट्यक्यौ *patĕkyau*.

Nouns in *u-mātrā*, of three or more syllables, if they have *u* in the penultimate, omit the *u* before *i-mātrā*, and change it to *a* in all other cases except the nominative singular (73, 75); thus :—

गाटुलु *gātul*^{u}, clever; acc. sg. गाटलिस् *gātalis*; ag. sg. गाट्लि *gātl*^{i} (pronounced *gātₔl*^{i}); instr. sg. गाटलि स्तिन् *gātali sutin*; gen. sg. गाट्लि सन्दु *gātl*^{i} *sand*^{u}; nom. pl. गाट्लि *gātl*^{i}; acc. pl. गाटल्यन् *gātalyan*; ag. pl. गाटल्यौ *gātalyau*.

This does not occur in the case of dissyllables; *e.g.*, from कुलु *kul*^{u}, a tree; acc. sg. कुलिस् *kulis*, and not कलिस् *kalis*.

The following words in *u-mātrā*, with *u* in the penultimate, change

the penultimate *u* to *a* in all cases except the nominative, and are then declined like nouns of the first declension ending in consonants (74.)

कछुलु *kŏtshul*^{u}, a porter.

चुटुलु *tsŏtul*^{u}, a sodomite.

चकुलु *tsakul*^{u}, circular.

गगुलु *gŏgul*^{u}, globular.

वाटुलु *wātul*^{u}, a low-caste man.

बटुकु *batuk*^{u}, a drake.

गगुर् *gagur*^{u}, a rat.

मंगुर् *mŏngur*^{u}, a kid.

ककुर् *kŏkur*^{u}, a cock (iv. 1).

कोतुर् *kōtur*^{u}, a pigeon (iv. 1).

So also words in र् *r*^{u} signifying professions, &c. (iv. 6, 99 and ff.), *e.g.*, सनुर् *sŏnur*^{u}, a goldsmith, मनुर् *manur*^{u}, a shell worker.

See secondary suffixes No. 39.

Thus,—

Nom. sg. कछुलु *kŏtshul*^{u}; acc. sg. कछलस् *kŏtshalas*; gen. sg. कछल संदु *kŏtshal*^{e} *sand*^{u}; ag. sg. कछलन् *kŏtshalan*; instr. sg. कछल सुतिन् *kŏtshal*^{e} *sutin*; nom. pl. कछल *kŏtshal*; acc. pl. कछलन् *kŏtshalan*; ag. pl. कछलौ *kŏtshalau*.

If a word ending in *u-mātrā* has *yu* or *i* in the penultimate of the nom. sg., it has *i* in the penultimate in all the other cases (ii. i. 76). [These words are spelt indifferently with *yu* or *i* in the nominative, but are always pronounced as if *yu* was written. Thus महन्युवु *mahanyuv*^{u}, or महनिवु *mahaniv*^{u}, a man, both pronounced *mahanyuv*; ज़्युठु *zyuṭh*^{u}, or ज़िठु *ziṭh*^{u}, old, but both pronounced *zyuṭh*. On the other hand, in other cases, except the nominative, we have only *i*, pronounced as *i*]: thus; ज़्युठु *zyuṭh*^{u}, old; acc. sg. ज़िठिस् *ziṭhis*; ag. sg. ज़िठि *ziṭh*^{i}; nom. pl. ज़िठि *ziṭh*^{i}; acc. pl. ज़िठ्यन् *ziṭhyan*; ag. pl. ज़िठ्यौ *ziṭhyau*.

Similarly, when the penultimate is *yū*, it becomes *ī* before *i-mātrā* or *is*, and *ĕ* in other cases, except the nom. sg. (77, 78); thus,—

Nom. sg. च़्यूनु *tsyūn*^{u}, a wall; acc. sg. च़ीनिस् *tsīnis*; gen. sg. च़ेन्युकु *tsĕnyuk*^{u}; ag. sg. च़ीनि *tsīn*^{i}; instr. sg. च़ेनि सॉतिन् *tsĕni sǫtin* (not *i-mātrā*); nom. pl. च़ीनि *tsīn*^{i}; acc. pl. च़ेन्यन् *tsĕnyan*; ag. pl. च़ेन्यौ *tsĕnyau*.

[The word न्यूलु *nyūl*^{u}, blue, however, has *ī* throughout. Thus, gen. sg. नील्युकु *nīlyuk*^{u}; instr. sg. नीलि सॉतिन् *nīli sǫtin*; acc. pl. नील्यन् *nīlyan*; ag. pl. नील्यौ *nīlyau*.

So also in य्यूतु *yyūt*^{u}, how much; त्यूतु *tyūt*^{u}, so much; यूतु *yūt*^{u}, this much; change the यू *yū* to *ī* throughout (ii. iii. 27). Thus, यीति *yīt*^{i}, how many (nom. pl.); तीति *tīt*^{i}; ईति *īt*^{i}, pr. *yīt*^{i}.]

The अ *ŭ* in कुतु *kŭt*^{u}, how many? (ii. iii. 25, 26) becomes ॲ *ǫ*, in all cases except the nominative singular. In the obl. cases of the plural, it may optionally become ऐ *ai*. Thus—

	SINGULAR.	PLURAL.
Nom.	कुतु *kŭt*^{u}.	कॉति *kǫt*^{i}.
Acc.	कॉतिस् *kǫtis*.	कॉत्यन् *kǫtyan* or कैत्यन् *kaityan*.
Ag.	कॉति *kǫt*^{i}.	कॉत्यौ *kǫtyau* or कैत्यौ *kaityau*.

Its fem. is कॉचु *kǫts*^{u}.

The word कुंह् *kŭh*, or कांह् *kāh*, a certain person, is declined as a feminine ending in a consonant (ii. iii. 29).

THIRD DECLENSION.

Feminine nouns ending in **ि *i-mātrā*, ु *ū-mātrā*, or ू *ū*.**

पूथि *pūth^{i}*, a book.

(*a*). Nouns ending in ि *i-mātrā*.

Nom.	**पूथि pūth^{i} (ii. i. 9).**	**पोथ्य pōthĕ (11, 33).**
Acc.	**पोथ्य pōthĕ (21, 33, 38, 40).**	**पोथ्यन् pōthyan (12, 38).**
	पूथि *pūth^{i}* (39).	पोथ्य *pōthĕ* (39).
Gen.	पोथ्य हन्दु *pōthĕ hand^{a}* (42).	पोथ्यन् हन्दु *pōthyan hand^{a}* (42).
Loc. 1.	पोथ्य प्यठ् *pōthĕ pyăth*, &c. (52, 53).	पोथ्यन् प्यठ् *pōthyan pyăth* (52 53).
Dat. 1.	पोथ्य क्युतु *pōthĕ kyut^{a}* (54, 55).	पोथ्यन् क्युतु *pōthyan kyut^{a}* (54, 55).
Concom.	पोथ्य सूतिन् *pōthĕ sūtin* (60).	पोथ्यन् सूतिन् *pōthyan sūtin* (60).
Agent.	**पोथि pōthi (6, 56).**	**पोथ्यौ pōthyau (56; i. 4).**
Instr.	पोथि सूतिन् *pōthi sūtin* (33, 59).	पोथ्यौ सूतिन् *pōthyau sūtin* (59).
	पोथ्य हन्दि सूतिन् *pōthĕ handi sūtin* (61).	पोथ्यन् हन्दि सूतिन् *pōthyan handi sūtin* (61).
Loc. 2.	पोथि अन्द्र *pōthi andr^{a}* (57).	पोथ्यौ अन्द्र *pōthyau andr^{a}* (57).
Dat. 2.	पोथि पुछ् *pōthi putshy* (63).	पोथ्यौं पुछ् *pōthyau putshy* (33, 63).
	पोथ्य हन्दि पुछ् *pōthĕ handi putshy* (63).	पोथ्यन् हन्दि पुछ् *pōthyan handi putshy* (63).
Abl.	पोथि निश *pōthi niç^{a}* (65).	पोथ्यौ निश *pōthyau niç^{a}* (65).

Similarly are declined, ञूरि *ñūr^{i}*, a hoof; खीति *khīt^{i}*, a field; चीरि *cīr^{i}*, a lottery ticket.

If the penultimate of a feminine word contains the vowel *ū*, that *ū* becomes *ō* in all cases except the nominative singular. Thus पूथि *pūth^{i}* a book; nom. pl. पोथ्य *pōthĕ* (33).

So also a penultimate ī becomes a ĕ in the same circumstance Thus खीति *khīt*^{i}, a field; nom. pl. खेत *khētĕ*. The word चीरि *cīr*^{i}, a lottery-ticket or slip, does not, however, change its long ī, and its nom. pl. is चीरे *cīrĕ* (33).

(*b*). Nouns ending in उ *ū-mātrā*.

कूर् *kūr*^{u}, a girl.

Nom.	कूर् **kūr**^{u} (ii. i. 9).	कोरे **kōrĕ** (11, 30, 33).
Acc.	कोरे **kōrĕ** (21, 33, 38, 40).	कोर्यन् **kōryan** (12, 30, 33, 38).
	कूर् *kūr*^{u} (39).	कोरे *kōrĕ* (39).
Gen.	कोरे हन्द् *kōrĕ hąnd*^{u} (42).	कोर्यन् हन्द् *kōryan hąnd*^{u}.
Loc. 1.	कोरे पठ् *kōrĕ pyăṭh*, &c. (52, 53).	कोर्यन् पठ् *kōryan pyăṭh*, &c. (52, 53).
Dat. 1.	कोरे क्युत् *kōrĕ kyut*^{u} (54, 55).	कोर्यन् क्युत् *kōryan kyut*^{u} (54, 55).
Concom.	कोरे सतिन् *kōrĕ sątin* (60).	कोर्यन् सतिन् *kōryan sątin* (60).
Agent.	कोरि **kōri** (6, 56).	कोर्यौ **kōryau** (56, 30; i. 4).
Instr.	कोरि सतिन् *kōri sątin* (6, 30, 59).	कोर्यौ सतिन् *kōryau sątin* (33, 59).
	कोरे हन्दि सतिन् *kōrĕ handi sątin* (61).	कोर्यन् हन्दि सतिन् *kōryan handi sątin* (61).
Loc. 2.	कोरि अन्द्र् *kōri andr*^{u} (57).	कोर्यौ अन्द्र् *kōryau andr*^{u} (57).
Dat. 2.	कोरि पुछ् *kōri puṭshy* (63).	कोर्यौ पुछ् *kōryau puṭshy* (63).
	कोरे हन्दि पुछ् *kōrĕ handi puṭshy* (63).	कोर्यन् हन्दि पुछ् *kōryan handi puṭshy* (63).
Abl.	कोरि निश् *kōri niç*^{u} (65).	कोर्यौ निश् *kōryau niç*^{u} (65).

Similarly are declined पटु *pạṭ^{u}*, a tablet; हटु *hạṭ^{u}*, wood; काठु *kāṭh^{u}*, a stalk, especially the non-edible part of asparagus, sugarcane, &c.; बडु *bạḍ^{u}*, a great woman; तञु *tạñ^{u}* (or तञ् *tañ*) a slender woman; लंडु *lạṃḍ^{u}*, a branch.

The final *ŭ-* becomes *i* (or *y*) throughout, except in the nom. sg. (30).

All nouns of this declension ending in टु *ṭ^{u}*, ठु *ṭh^{u}*, or डु *ḍ^{u}*, change the consonant to the corresponding palatal, in all cases except the nominative singular. Thus—

Nom. sing.	Nom. pl.
पटु *pạṭ^{u}*.	पच *pacĕ*.
काठु *kāṭh^{u}*.	काछ *kāchĕ*.
बडु *bạḍ^{u}*.	बज *bajĕ*.

This change only occurs when the word ends in *ŭ-mātrā* (22). It does not occur when it ends in a consonant (26).

If the penultimate of a feminine word contains the vowel *ū*, that *ū* becomes *ō* in all cases except the nom. singular, thus कूरु *kūr^{u}*, a girl, nom. pl. कोरे *kōrĕ* (33).

The following are exceptions and do not change the *ū* (35). तुरु *tụr^{u}* cold; दूरु *dūr^{u}*, a lane; मूरु *mūr^{u}*, a twig. Thus from तुरु *tụr^{u}*; nom. pl. तुरे *tụrĕ*.

So also a penultimate *ī* becomes *ē* in the same circumstances. Thus, सीरु *sīr^{u}*, a brick, nom. pl. सेरे *sērĕ*. The following words (33) however, do not change,—

गीरु *gīr^{u}*, red-chalk.	Nom. pl.	गीरे *gīrĕ*.
गीडु *gīḍ^{u}*, child's excrement.		गीज *gījĕ*.
टीठु *ṭīṭh^{u}*, pride.		टीछ *ṭīchĕ* (22).
टीरु *ṭīr^{u}*, cold-boiled-rice-pudding.		टीरे *ṭīrĕ*.
पीरु *pīr^{u}*, a table.		पीरे *pīrĕ*.

Whenever in this declension *ŭ-mātrā* is preceded by *a* or *ā*, the *a* or *ā* become modified to *ạ* or *ạ̄* respectively (70). Thus,

Base पट् *paṭ*, a tablet; nom. sg. पट् *pạṭ*^{u}, but acc. sg. पच *pacyŭ*; ag. sg. पचि *paci* (*i* fully pronounced,—not *i-mātrā*); nom. pl. पच *pacĕ*; acc. pl. पचन् *pacyan*; ag. pl. पचौ *pacyau*.

So,—Base माज् *māj*, a mother; nom. sg. मांज् *mạ̄j*^{u}; but acc. sg. माज *mājŭ*.

Again; Base, काठ् *kāṭh*, wood; nom. sg. कांठ् *kạ̄ṭh*^{u}; acc. sg. काछ *kāchŭ*.

(*c*). Nouns ending in ञ् *ñ*.

Similarly are declined all feminine nouns in ञ् *ñ*, thus म्यांञ् *myạ̄ñ*, mine (fem.).

	Singular.	Plural.
Nom.	म्यांञ् *myạ̄ñ*.	म्याञ *myāñĕ*.
Acc.	म्याञ *myāñŭ*.	म्याञन् *myāñan*.
Ag.	म्याञि *myāñi*.	म्याञौ *myāñau*.

The vowel is only modified in the nom. sing. So also च्यांञ् *cyạ̄ñ* thine (fem.); सांञ् *sạ̄ñ*, our (fem.) (ii. iii. 11 and ff).

As the semivowel य *ya* cannot, as a rule, immediately follow च़् *ts*, छ़् *tsh*, or स् *s*, when a noun ends in च़् *ts*^{u}, छ़् *tsh*^{u}, or स् *s*^{u}, the य *ya* is elided in declension. Thus मच़् *mạts*^{u}, mad, (feminine): nom. pl. मच़ *mats*^{e}, not मच्य *matsĕ*. क्वछ़् *kwạtsh*^{u}, a small bag: pl. कछ़ *kŏts*^{e}. व्वरस् *wŏr*^{e}*s*^{u}, a woman who has married twice, pl. व्वरस *wŏr*^{e}*s*^{e}. (iv. 51). The य *ya* is, however, retained in the singular. Thus the acc. sg. is मच्य *matsĕ*, कछ्य *kŏtshĕ*, and व्वरस्य *wŏr*^{e}*sĕ*.

FOURTH DECLENSION.

Nouns ending in अ *a*, or a consonant.

(*a*). Nouns ending in अ *a*

ब्यञ़ *bĕñĕ*, a sister.

Nom.	ब्यञ़ **bĕñĕ** (ii. i. 1).	ब्यञ़ **bĕñĕ** (1).
Acc.	ब्यञ़ **bĕñe** (38, 40, 39).	ब्यञ़न् **bĕñan** (38). ब्यञ़ *bĕñĕ* (39).
Gen.	ब्यञ़ हंन्दु *bĕñĕ hand*^{a} (42).	ब्यञ़न् हंन्दु *bĕñan hand*^{a} (42).
Loc. 1.	ब्यञ़ प्यठ् *bĕñĕ pyăṭh* (52, 53).	ब्यञ़न् प्यठ् *bĕñan pyăṭh*, &c. (52, 53).
Dat. 1.	ब्यञ़ कितु *bĕñĕ kyut*^{a} (54, 55).	ब्यञ़न् कितु *bĕñan kyut*^{a} (54, 55).
Concom.	ब्यञ़ सुंतिन् *bĕñe sṳtin* (60).	ब्यञ़न् सुंतिन् *bĕñan sṳtin* (60).
Agent.	ब्यञ़ि **bĕñi** (56; i. 4).	ब्यञ़ौ **bĕñau** (56, i. 4).
Instr.	ब्यञ़ि सुंतिन् *bĕñi sṳtin* (59).	ब्यञ़ौ सुंतिन् *bĕñau sṳtin* (59).
	ब्यञ़ हन्दि सुंतिन् *bĕñĕ handi sṳtin* (61).	ब्यञ़न् हन्दि सुंतिन् *bĕñan handi sṳtin* (61).
Loc. 2.	ब्यञ़ि अन्द्र *bĕñi andr*^{a} (57).	ब्यञ़ौ अन्द्र *bĕñau andr*^{a} (57).
Dat. 2.	ब्यञ़ि पुछ् *bĕñi putshy* (63).	ब्यञ़ौ पुछ् *bĕñau putshy* (63).
	ब्यञ़ हन्दि पुछ् *bĕñĕ handi putshy*.	ब्यञ़न् हन्दि पुछ् *bĕñan handi putshy* (63).
Abl.	ब्यञ़ि निश *bĕñi niç*^{a} (65).	ब्यञ़ौ निश *bĕñau niç*^{a} (65).

(*b*). Nouns ending in a consonant.

माल् *māl*, a garland.

	Singular	Plural
Nom.	**माल् māl** (ii. i. 10).	**माल māl^{a}** (11).
Acc.	**मालि māli** (37; 38, 40).	**मालन् mālan** (12, 38).
	माल् *māl* (39).	माल *māl^{a}* (39).
Gen.	मालि हंदु *māli hạnd^{a}* (42).	मालन् हंदु *mālan hạnd^{a}* (42).
Loc. 1.	मालि प्यठ् *māli pyăṭh*, &c., (52, 53).	मालन् प्यठ् *mālan pyăṭh*, &c., (52, 53).
Dat. 1.	मालि कितु *māli kyut^{a}* (54, 55).	मालन् कितु *mālan kyut^{a}*.
Concom.	मालि सूतिन् *māli sạtin* (60).	मालन् सूतिन् *mālan sạtin* (60).
Agent.	**मालि māli** (56).	**मालौ mālau** (56).
Instr.	मालि सूतिन् *māli sạtin* (59).	मालौ सूतिन् *mālau sạtin* (59).
	मालि हन्दि सूतिन् *māli handi sạtin* (61).	मालन् हन्दि सूतिन् *mālan handi sạtin* (61).
Loc. 2	मालि अन्द्र *māli andr^{a}* (57).	मालौ अन्द्र *mālau andr^{a}* (57).
Dat. 2	मालि पुछ् *māli putshy* (63).	मालौ पुछ् *mālau putshy* (63).
	मालि हन्दि पुछ् *māli handi putshy* (63).	मालन् हन्दि पुछ् *mālan handi putshy* (63).
Abl.	मालि निश *māli niç^{a}* (65).	मालौ निश *mālau niç^{a}* (65).

Similarly are declined क्रक् *kruk*, a loud noise; नारिज् *nārij*, a conduit; ज़ंग् *zang*, a thigh.

Note that when a noun ends in क् *k*, च् *c*, च़् *ts*, ट् *ṭ*, त् *t* or प् *p*, these letters are aspirated in the nom. sing. (66, 67) ; thus—

	Nom. sg.	but Nom. pl.
क्रक् *krak*, a loud noise.	क्रख् *krăkh*.	क्रक *krak*^{e}.
रच़् *rats*, abrus precatorius.	रछ़् *rătsh*.	रच़ *rats*^{e}.
ऋच़् *ṛts*, a sub-caste.	ऋछ़् *ṛtsh*.	ऋच़ *ṛts*^{e}.
नट् *naṭ*, trembling.	नठ् *năṭh*.	नट *naṭ*^{e}.
वत् *wat*, a road.	वथ् *wăth*.	वत *wat*^{e}.
च़ाप् *tsāp*, food.	च़ाफ् *tsāph*.	च़ाप *tsāp*^{e}.

The aspiration, being at the end of a word, is barely audible, but it affects the preceding vowel. It only occurs in the nominative singular.

This aspiration does not occur if a final त् *t* or च़् *ts* forms part (either the first or second member) of a compound consonant (even when a short *a* is inserted to aid pronunciation) (68) : thus ;—

	Nom. sg.
बत्च् *bat*^{e}*c*, a duck.	बत्च् *bat*^{e}*c* (elsewhere spelled बत्चु *bat*^{e}*c*^{u}, see p. 32).
बक़्च़् *bŏk*^{e}*ts*, a female puppy.[1]	बक़्च़् *bŏk*^{e}*ts*.
मक़्च़् *mak*^{e}*ts*, an axe.	मक़्च़् *mak*^{e}*ts*.
नस्त् *nast*, nose.	नस्त् *nast*.

Other compounds are, however, aspirated. Thus,—

	Nom. sg.	Nom. pl.
रेम्प् *rēmp*, a little.	रेम्फ् *rēmph*.	रेम्प *rēmp*^{e}.
च़ाम्प् *tsāmp*, consolation.	च़ाम्फ् *tsāmph*.	च़ाम्प *tsāmp*^{e}.

The word ज़ाम् *zām*, a husband's sister, is irregular (71). In all cases, except the nominative singular, it becomes ज़ोम् *zōm*, and drops every vowel in the terminations. Thus ; acc. sg. ज़ोम् *zōm ;* ag. sg.

1 So Içvara-kaula. Mr. H. Knowles informs me that this word means the young of any animal.

ज़ोम् *zōm*; nom. pl. ज़ोम् *zōm*; acc. pl. ज़ोमन् *zōmᵉn*; ag. pl. ज़ोमव् *zōmᵉv*; instr. sg. ज़ोम् सॅतिन् *zōm sǫtin*; gen. sg. ज़ोम् हॅन्दु *zōm hǫndᵘ*, &c.

The word मूँष् *mū̃ṣ* (ii. iii. 28), a buffalo-cow, changes ऊ *ū* to *ai* in all cases except the nom. sg., thus—

	Singular.	Plural.
Nom.	मूँष् *mū̃ṣ*.	मैंष *maiṣᵉ*.
Acc.	मैंषि *maiṣi*.	मैंषन् *maiṣan*.
Ag.	मैंषि *maiṣi*.	मैंषौ *maiṣau*.

The word कूँह् *kū̃h* or काँह् *kā̃h*, any one, some one, though of both genders, is always declined as a feminine, in the sg. number. It changes ऊ *ū* and आ *ā* to ऐ *ai* and ह् *h* to स् *s* in all cases except the nom. sg. (ii. iii. 29). It becomes कॅंछ् *kõnts* in the plural (ii. iii. 30) and is then declined as a masculine.

Thus,—

	Singular.	Plural.
Nom.	कूँह् *kū̃h*, काँह् *kā̃h*.	कॅंछ् *kõnts*.
Acc.	कैंसि *kaisi*.	कॅंछन् *kõntsan*.
Ag.	कैंसि *kaisi*.	कॅंछौ *kõntsau*.

(*c*). Irregular Feminine Nouns, ending in Consonants.

रात् *rāt*, night.

	Singular	Plural
Nom.	राथ् **rāth** (ii. i. 10, 66).	राचु **rāṭs^{u}** (16, 23).
Acc.	राचु **rāṭs^{u}** (16, 23, 38, 40).	राचन् **rāṭs^{u}n** (14, 16, 23, 38).
	राथ् *rāth* (39).	राचु *rāṭs^{a}* (39).
Gen.	राचु हंदु *rāṭs^{a} hand^{a}* (42).	राचन् हंदु *rāṭs^{a}n hand^{a}* (42).
Loc. 1.	राचु मंज़ *rāṭs^{a} manz*, &c. (52, 53).	राचन् मंज़ *rāṭs^{a}n manz*, &c. (52, 53).
Dat. 1.	राचु क्युतु *rāṭs^{a} kyut^{a}* (54, 55).	राचन् क्युतु *rāṭs^{a}n kyut^{a}* (54, 55)
Concom.	राचु सूतिन् *rāṭs^{a} sūtin* (60).	राचन् सूतिन् *rāṭs^{a}n sūtin*.
Agent.	राचु **rāṭs^{u}** (7, 17).	राचव् **rāṭs^{u}v** (20, 56).
Instr.	राचु सूतिन् *rāṭs^{a} sūtin* (59).	राचव् सूतिन् *rāṭs^{a}v sūtin* (59).
	राचु हन्दि सूतिन् *rāṭs^{a} handi sūtin* (61).	राचन् हन्दि सूतिन् *rāṭs^{a}n handi sūtin* (61).
Loc. 2.	राचु अन्द्र *rāṭs^{a} andr^{a}* (57).	राचव् अन्द्र *rāṭs^{a}v andr^{a}*.
Dat. 2.	राचु पुछ्य *rāṭs^{a} putshy* (63).	राचव् पुछ्य *rāṭs^{a}v putshy* (63).
	राचु हन्दि पुछ्य *rāṭs^{a} handi putshy* (63).	राचन् हन्दि पुछ्य *rāṭs^{a}n handi putshy* (63).
Abl.	राचु निश *rāṭs^{a} niç^{a}* (65).	राचर् निश *rāṭs^{a}r niç^{a}* (65).

This group of irregular nouns consists of most feminine nouns in त् *t*, थ् *th*, द् *d*, न् *n*, ह् *h*, and certain nouns in ल् *l*. In all these cases the final consonant is changed as follows :—

त् *t*	becomes	च़् *ts*
थ् *th*		छ़् *tsh*
द् *d*		ज़् *z*
न् *n*		ञ् *ñ*
ह् *h*		श् *ç*
ल् *l*		ज् *j*

e.g., रात् *rāt*, night ;	Nom. pl.	रॉच़ु *rǫts*^{u} (23, 14, 16).
कॊथ् *kŏth*, a hank ;		क्वॊछ़ु *kwǫtsh*^{u} (23, 14, 16).
ग्रन्द् *grand*, a counting ;		ग्रॊंज़ु *grǫns*^{u} (23, 14, 16).
ईरन् *yīran*, an anvil ;		ईरॊञु *irǫñ*^{u} (23, 14, 16).
काह् *kāh*, eleventh lunar day ;		कॉशु *kāç*^{u} (19, 14, 16).
वाल् *wāl*, a hole ;		वॉजु *wāj*^{u} (27, 14, 16).

Other examples are सत् *sat*, hope ; हान् *hān*, loss ; च़ामन् *tsāman*, cheese.

The words in ल् *l* which follow this declension are वाल् *wāl*, a hole (as that of a serpent) ; साल् *sāl*, a wife's sister ; ज़ाल् *zāl*, a net ; कल् *kal*, thought, consideration ; and हाल् *hāl*, a house, a hall (27, 28). The word हाल् *hāl* when it is at the end of a *masculine* compound is, however, declined regularly ; thus च़ाटुहालस् अन्दर् *tsāṭuhālas andar* (not च़ाटुहॉजु अन्दर *tsāṭuhāj*^{u} *andar*,) in the school-house, because च़ाटहाल् *tsāṭahāl* is masculine (28). The words कुंडल् *kuṇḍal*, a kind of cup (especially the cup of a portable stove), and कर्तल् *kartal* a sword, may optionally be regular. Thus कुंडॊजु स॑तिन् *kuṇḍǫj*^{u} *sǫtin* or कुंडलि स॑तिन् *kuṇḍali sǫtin*, by the cup, (29).

EXCEPTIONS. The following nouns are however declined regularly (24, 25):—

वत् *wat*, a road.

लत् *lat*, a kick.

दत् *dat*, a clod.

थत् *thŏt*, an impediment.

चत् *tsŏt*, the anus.

चित्त *tsitt*, a sprain.

च॑त् *tsĕt*, tumbling head over heels.

गत् *gᵉt*, a rise in a river, a swift flood.

पेँत् *pĕt*, a trifle.

तेँत् *tŏt*, a beak.

कथ् *kăth*, a story.

व्यथ् *vyăth*, the river Jhelum.

खन् *khŏn*, the elbow.

तन् *tan*, the body.

नान् *nān*, the navel.

सन् *sŏn*, a co-wife.

हन् *han*, a little.

बन् *ban*, a heap, pile.

Thus वति स॑तिन् *wati sẹtin*, not वचु स॑तिन् *wọtsᵘ sẹtin*.

It must be remembered that the *ū-mātrā* modifies a preceding *a* to *ạ*, and *ā* to *ạ̄* (71). When final it is not pronounced. When it precedes a consonant it is pronounced like a short German *ü*. Thus रोचुव् *rọtsᵘv* is pronounced something like, German, *rötsüv*.

It must also be remembered that words ending in *t* form the nominative singular in *th* (66). Thus the nom. sg. of रात् *rāt*, night, is राथ् *rāth*, and of वत् *wat*, a road, is वथ् *wath*.

The words यड् *yaḍ*, belly; गाव् *gāv*, a cow; थर् *thar*, the back; कछ

kŏṭh, a fragrant root, *Aucklandia Costus* ; वड् *waḍ*, discount ; are similarly declined, except that they do not change their final consonant. Thus यड् सतिन् *yaḍ*^{a} *sạtin*, by the belly (7). Nom. pl. यड् *yaḍ*^{a} (17).

The words खार् *khār*, an ass's load, a certain measure ; मार् *mār*, the name of a river ; सार् *sār*, a cross-beam, for strengthening ; राप् *rāp*, stock-in-trade ; follow the same rule. *E.g.*, nom. pl. खाड् *khāḍr*^{a} (18). [*Sūtra* 18, apparently only refers to the plural. But the singular follows the same rule, *e.g.*, खाड् सतिन् *khāḍr*^{a} *sạtin*, by the measure].

The word गाव् *gāv*, abovementioned, changes its *ā* to *ō* in all cases except the nom. sg. (72) ; thus, acc. sg. गोव् *gōv*^{a} ; ag. sg. गोव् *gōv*^{a} ; nom. pl. गोव् *gūv*^{a} ; acc. pl. गोवन् *gōv*^{a}*n* ; ag. pl. गोवव् *gōv*^{a}*v*.

II. Composition and Concordance.

Içvara-kaula, in his *Kāçmira-çabdāmṛta*, treats of the two subjects forming the title of this section, in the *Samāsa-prakriyā*, the third portion of his grammar. He treats an adjective in concord with a noun as an example of a *karmadhāraya*, or adjectival compound. Really, as will be seen, it is not a compound at all, but an instance of syntactical agreement. Just as *bonus homo*, in Latin means a good man, and *boni hominis*, of a good man, so *baḍ*^{a} *lạr*^{a}, in Kāçmiri means a large house, and *baji lari pyath*^{e}, means from a great house.

In the case of all compounds and concordances the postposition denoting the case is omitted after every member of the compound, except the last, but each member is inflected as if to receive the postposition (iii. 2). Thus, चटु गुर् *chạt*^{a} *gur*^{a} means, a white horse. The instrumental plural of चटु *chạt*^{a} is चट्यौ सतिन् *chatyau sạtin*, and of गुर् *gur*^{a} is गुर्यौ सतिन् *guryau sạtin*, but the instrumental plural of चटु गुर् *chạt*^{a} *gur*^{a}, is चट्यौ गुर्यौ सतिन् *chatyau guryau sạtin*, not चट्यौ सतिन् गुर्यौ सतिन् *chatyau sạtin guryau sạtin*, by white horses. When there is no postposition these remarks, of course, do not apply. Thus the accusative singular is चटिस् गुरिस् *chatis guris*, and the nom. pl. is चटि गुरि *chạt*^{i} *gur*^{i}.

Karmadhāraya or adjectival compounds are expressed in Kāçmīrī by an adjective agreeing with its substantive in gender, number and case. The above rule about postpositions must be applied. Thus बडु॒ द्यार् *bạḍᵃ dyār* (masc.), great wealth; बडयन् द्यारन् छुह् ज़ेनान् *badyan dyāran chuh zēnān*, he is earning great wealth (acc. pl.); म्वचि च्वचि सूतिन् *mŏci tsŏci sụtin*, by a thick (म्वटु *moṭᵃ*) cake (च्वटु *tswạṭᵃ*, fem.); त्रिछि कोरि पुछ् *trichi kōri putshy*, for a clever (त्रुखु *tryukhᵃ*, fem. त्रिछु *trichᵃ*) girl (कूरु *kūrᵃ*); बजि लरि प्यठ *baji lari pyaṭhᵃ* from the big (बडु *bạḍᵃ*) house (लरु *lạrᵃ*); बज्य ग्रंज़ु हंडु *bajĕ grạnzᵃ hạndᵃ*, of the big counting (ग्रन्द् *grand*); बडिस् गुरिस् प्यठ् *badis guris pyăṭh*, on the great horse (गुर् *gurᵃ*). And so on.

In **Copulative** (*dvandva*) compounds each member of the compound is declined separately, the above rule as to post-positions being observed. Thus, base ताप् *tāp*, light (masc.); गट *gaṭᵃ*, darkness (fem.). The nom. sg. of ताप् *tāp* is ताफ् *tāph* and the instr. sg. is ताप सूतिन् *tāpᵃ sụtin*. So from गट *gaṭᵃ*, the nom. sg. is गट *gaṭᵃ*, and the instr. sg. गटि सूतिन् *gaṭi sụtin*. The compound noun, 'light and darkness' is nom. sg. ताफ् गट *tāph-gaṭᵃ*; instr. sg. ताप-गटि सूतिन् *tāpᵃ-gaṭi sụtin*, and so on. Again वारु *wārᵃ* (fem.) is a garden; कुलु *kulᵃ* (masc.) is a tree; फल् *phal* (masc.) is fruit; and ज़ल् *zal* (masc.) is water. Making these into a copulative compound we have in the dative sg. वारि-कुलि-फल-ज़ल पुछ् *wāri-kuli-phalᵃ-zalᵃ putshy*, for the garden, the tree, the fruit, and the water. Sometimes each member is put in the plural, the whole collective idea being plural though each member of the compound is properly in the singular. Thus मोजु *mājᵃ*, a mother, nom. pl. माज्य *mājĕ*; कूरु *kūrᵃ*, a daughter, nom. pl. कोर्य *kōrĕ*. Hence माज्य-कोर्य *mājĕ-korĕ*, mother and daughter. So मालि पुथर् *mālⁱ-puthᵃr*, father and son (मोलु *mōlᵃ*, a father; पुथर् *puthᵃr*, a son); हश-नोश *haçᵃ-nŏşᵃ*, mother-in-law (हश् *haç*) daughter in-law (नोश् *nŏş*); ज़ोम्-काकञ्य *zōm-kākañĕ*, husband's sister (ज़ाम् *zām*) and brother's wife (काकंञ् *kākạñ*); पच्य-कूच्य *pacĕ-kūcĕ*, board (पटु *pạṭᵃ*) and wood (कूटु *kūṭᵃ*).

In **Tatpuruṣa** or appositional compounds, the first member usually takes the form which the word adopts in the agent, the न् *n* of the agent of the 1st declension, being dropped. We may also say that the first member of the compound is put in the genitive, the post-position being dropped, and *y* being changed to *i* (iii. 5).

Thus, ग्राकि-खच् *çrāki-khaç*, the cut of a knife (ग्राख् *çrākh*, fem.).

टोपि-फलु *ṭōpi-phal*^{u}, the border of a cap (टूपि *ṭūp*^{i}, fem.).

सर्प-बय स्तिन् *sar*^{a}*p*^{a}*-bay*^{a} *sętin*, by the fear (बय *bay*^{a}, masc.) of a snake (सर्प् *sar*^{a}*ph*, masc.).

राज़-न्यचिवि पुथ् *rāz*^{a}*-nĕcivi putshy*, for the son (न्यचुव *nĕcyuv*^{u}) of the king (राज़् *rāz*^{a}).

बट-कोरे हन्दु *baṭ*^{a}*-kōrĕ hand*^{u}, of the daughter (कूर् *kūr*^{a}) of the brāhmaṇa (बट *baṭ*^{a}).

सोन-डब अन् *sōn*^{a}*-ḍab*^{a} *an*, bring the box (डब *ḍab*^{a}, masc.) of gold (सोन् *sōn*, masc.), *i.e.*, the gold box.

म्यचि-फोटु थव् *mĕtsi-phot*^{u} *thav*, put down a basket (फोटु *phot*^{u} masc.) (full) of earth (म्यचु *myats*^{u}).

Irregular formations.

1. When the word पोञु *pōñ*^{u}, water, forms the second member of one of these compounds, it becomes वोञु *wōñ*^{u} (iii. 6). Thus,—

गंग-वोञु *gang*^{a}*-wōñ*^{u}, the water of the Ganges.

व्यथ-वोञु *vyath*^{a}*-wōñ*^{u}, the water of the Jhelum.

शीन-वोञु *çīn*^{a}*-wōñ*^{u}, snow-water.

वुग-वोञु *wug*^{a}*-wōñ*^{u}, flood-water.

मार्-वोञु *mār*^{a}*-wōñ*^{u}, the water of the Mār [see p. 67].

क्रीरि-वोञु *krīr*^{i}*-wōñ*^{u}, well (क्र्यूर् *kryūr*^{u}, masc.) water.

रूद-वोञु *rūd*^{a}*-wōñ*^{u}, rain-water.

नाग-वोञु *nāg*^{a}*-wōñ*^{u}, spring-water.

2. The words पोञु *pōñᵊ*, water, दाञ *dāñĕ* (masc.) rice, वोञु *wōñᵊ*, a merchant, and others, become पाँ *pā̃*, दाँ *dā̃*, and वाँ *wā̃* respectively, when (iii. 7, 8) they are first members of one of these compounds.

Thus,—

पाँ-त्रख *pā̃-trăkh*, a measure (4½ sērs) of water.

पाँ-नटु *pā̃-nąṭᵊ*, a water-bucket.

दाँ-खार् *dā̃-khār*, a measure (16 *trăkhs*) of rice.

दाँ-फटु *dā̃-phoṭᵊ*, a basket (full) of rice.

वाँ-द्यलु *wā̃-dyąlᵊ*, the merchant's straw.

वाँ-कूर् *wā̃-kūrᵊ*, the merchant's daughter.

3. The प *p* of the word पथ्र् *pąthᵊr*, a leaf, becomes व *w* in masculine compounds (iii. 9). Thus,—

बोञि-वथ्र् *bōñi-wąthᵊr*, plane-tree-leaves.

पोश-वथ्र् *pōşᵊ-wąthᵊr*, a flower-petal.

ख्यल-वथ्र् *khyallᵊ-wąthᵊr*, a leaf of the lotus-grass.

हाक-वथ्र् *hākᵊ-wąthᵊr*, spinach-leaves.

When, however, the compound is feminine, the word पथ्र् *pąthᵊr*, becomes पत्र् *pątᵊr*. Thus

मुजि पत्र् *muji-pątᵊr* (fem.), a radish-leaf.

गगजि-पत्र् *gŏgᵊji-pątᵊr* (fem.), a turnip-leaf.

4. The word च्वटु *tswątᵊ*, a cake (fem.), is restricted in composition to cakes made of grain (iii. 12). Thus

तम्ल-च्वटु *tŏmᵊlᵊ-tswątᵊ*, rice-cake.

कनक-च्वटु *kanᵊkᵊ-tswątᵊ*, wheat-cake.

वुश्कि-च्वटु *wuşki-tswątᵊ*, barley-cake.

If not made of grain, the word म्वंडु *mwąṇḍᵊ*, must be substituted.

Thus

थुल-मंड *thŭl*^{a}*-mwaṇḍ*^{a}, egg-cake.

नद्रि-मंड *nad*^{a}*r*^{i}*-mwaṇḍ*^{a}, lotus-stalk-cake.

चामंन-मंड *tsămaṅ*^{a}*-mwaṇḍ*^{a} (also written, चामंन् *tsămaṅ-*), cheese-cake.

अद्रक्-मंड *adrak-mwaṇḍ*^{a}, ginger-cake [apparently irregular].

The masculine form मंडु *moṇḍ*^{u}, can, however, be used for grain cakes, thus

तमुल-मंडु *tŏm*^{a}*l*^{a}*-moṇḍ*^{u}, rice-cake, (तमुल् *tŏmul*, rice).

अब-मंडु *ab*^{a}*-moṇḍ*^{u}, a cake of parched meal.

Bahu-vrihi or relative compounds are similarly formed. When formed of an adjective and a substantive, the adjective is usually put last (iii. 13). Examples are

यड-बडु *yaḍ*^{a}*-baḍ*^{u} (not बडु-यडु *yaḍ*^{a}*-baḍ*^{a}, as we might expect), big-bellied, Skr. *bṛhad-udara*, quasi *udara-bṛhat*.

दारि-स्यूठु *dări-syŭṭh*^{u}, long (स्यूठु *sy*^{a}*ṭh*^{u}) bearded (दारि *dăr*^{a}, fem., a beard).

कन-चोटु *kan*^{a}*-tsoṭ*^{u} having the ear (कन् *kan*, masc.) cut (चोटु *tsoṭ*^{u}).

हूनि-बुथु *hŭn*^{i}*-buth*^{u}, dog (हूनु *hŭn*^{u}, a dog) faced (बुथु *buth*^{u}, a face).

When one member of the compound is a numeral, it is put first, thus

दु-वहरु *du-wahar*^{u}, occurring every two years.

सत-बोचु *sat*^{a}*-bŏts*^{u}, having a family of seven.

पांच-पुतुर् *pặts*^{a}*-potur*, having five sons.

Alliterative compounds (which are always feminine) are also classed as *bahu-vrihis* by Içvara-kaula (iii. 14); thus

ठल-ठल् *ṭhŏl*^{a}*-ṭhŏl*, mutual pushing with horns.

टप-टप् *ṭap*^{a}*-ṭăph*, mutual kicking.

ठूंक ठूंख् *ṭhŭk*^{a}*-ṭhŭkh*, mutual pushing with horns.

चप-चप् *cap*^{a}*-căph*, tooth against tooth.

When an adjective is used as an adverb, its form is not changed (v. 5). It stands in the masculine singular.

Thus,—

गोबु गोबु छुह् पकान् *gob^{u} gob^{u} chuh pakān*, he is going slowly.

चटुर् (or चटुर् चटुर्) ख्यवान छुह् *tsatur* (or *tsatur tsatur*) *khyawān chuh*, he is eating quickly.

लोतु करान् छुह् *lot^{u} karān chuh*, he is doing slowly.

F. Numerals.

The following are the Kāçmīrī numerals from one to ten millions, as written down for me by my Paṇḍit. They differ in several respects from those given by Wade.

Cardinals.	Ordinals.
1 अख् *ăkh.*	अक्युम् *akyum^{u}* or ग्वडन्युक *gŏdañuk^{u}.*
2 ज़ॖह् *z^{a}h.*	द्वयुम् *dŏyum^{u}.*
3 त्रिह् *trih* or त्रेह् *trĕh.*	त्रेयुम् *trĕyum^{u}.*
4 चोर् *tsŏr.*	चूर्युम् *tsūryum^{u}.*
5 पांच् *pānts* or पान्च् *pānts.*	पूंच्युम् *pūntsyum^{u}.*
6 षह् *ṣah.*	षयुम् *ṣayum^{u}.*
7 सथ् *săth.*	सत्युम् *satyum^{u}.*
8 ऐठ् *aiṭh.*	ऐठ्युम् *aiṭhyum^{u}.*
9 नव् *nav.*	नव्युम् *navyum^{u}.*
10 दह् *dah.*	दह्युम् *dahyum^{u}.*
11 काह् *kāh.*	काह्युम् *kāhyum^{u}.*
12 बाह् *bāh.*	बाह्युम् *bāhyum^{u}.*
13 त्रुवाह् *truwāh.*	त्रुवाह्युम् *truwāhyum^{u}.*
14 च्वदाह् *tsŏdāh.*	च्वदाह्युम् *tsŏdāhyum^{u}.*
15 पन्दाह् *pandāh.*	पन्दाह्युम् *pandāhyum^{u}.*

16 षुराह् *ṣurāh.*	षुराह्युम् *ṣurạ̄hyum^{a}.*
17 सदाह् *sadāh.*	सदाह्युम् *sadạ̄hyum^{a}.*
18 अरदाह् *aradāh.*	अरदाह्युम् *aradạ̄hyum^{a}.*
19 कुनवुह् *kunawuh.*	कुनवुह्युम् *kunawuhyum^{a}.*
20 वुह् *wuh.*	वुह्युम् *wuhyum^{a}.*
21 अकवुह् *akawuh.*	अकवुह्युम् *akawuhyum^{a}.*
22 स्तोवुह् *s^{a}tōwuh.*	स्तोवुह्युम् *s^{a}tōwuhyum^{a}.*
23 त्रुवुह् *tröwuh.*	त्रुवुह्युम् *tröwuhyum^{a}.*
24 चुवुह् *tsöwuh.*	चुवुह्युम् *tsöwuhyum^{a}.*
25 पूंन्चूह् *pø̣nts^{a}h.*	पूंन्चूह्युम् *pø̣nts^{a}hyum^{a}.*
26 षवुह् *ṣawuh.*	षवुह्युम् *ṣawuhyum^{a}.*
27 सतोवुह् *satōwuh.*	सतोवुह्युम् *satōwuhyum^{a}.*
28 ऐठोवुह् *aiṭhōwuh.*	ऐठोवुह्युम् *aiṭhōwuhyum^{a}.*
29 कुनत्रह् *kunatr^{a}h.*	कुनत्रह्युम् *kunatr^{a}hyum^{a}.*
30 त्रह् *tr^{a}h.*	त्रह्युम् *tr^{a}hyum^{a}.*
31 अकत्रह् *akatr^{a}h.*	अकत्रह्युम् *akatr^{a}hyum^{a}.*
32 द्वयत्रह् *döyatr^{a}h.*	द्वयत्रह्युम् *döyatr^{a}hyum^{a}.*
33 त्रयत्रह् *těyatr^{a}h.*	त्रयत्रह्युम् *těyatr^{a}hyum^{a}.*
34 चयत्रह् *tsöyatr^{a}h.*	चयत्रह्युम् *tsöyatr^{a}hyum^{a}.*
35 पांन्चत्रह् *pạ̄ntsatr^{a}h* or पान्चत्रह् *pāntsatr^{a}h.*	पांन्चत्रह्युम् *pạ̄ntsatr^{a}hyum^{a}.*
36 षयत्रह् *ṣayatr^{a}h.*	षयत्रह्युम् *ṣayatr^{a}hyum^{a}.*
37 सतत्रह् *satatr^{a}h.*	सतत्रह्युम् *satutr^{a}hyum^{a}.*
38 अरत्रह् *aratr^{a}h.*	अरत्रह्युम् *aratr^{a}hyum^{a}.*
39 कुनतांजिह् *kunatạ̄jih.*	कुनतांजिह्युम् *kunatạ̄j^{i}hyum^{a}.*
40 चतजिह् *tsatajih.*	चतजिह्युम् *tsatajihyum^{a}.*

41 अकतांजिह् *akutạ̄jih.*	अकतांजिह्युम् *akatạ̄j^{i}hyum^{u}.*[1]
42 ड्यतांजिह् *dŏyatạ̄jih.*	ड्यतांजिह्युम् *dŏyatạ̄j^{i}hyum^{u}.*
43 त्र्यतांजिह् *tŏyatạ̄jih.*	त्र्यतांजिह्युम् *teyatạ̄j^{i}hyum^{u}.*
44 च्यतांजिह् *tsŏyatạ̄jih.*	च्यतांजिह्युम् *tsŏyatạ̄j^{i}hyum^{u}.*
45 पांच्यतांजिह् *pạ̄ntsatạ̄jih.*	पांच्यतांजिह्युम् *pạ̄ntsatạ̄j^{i}hyum^{u}.*
46 षयतांजिह् *ṣayatạ̄jih.*	षयतांजिह्युम् *ṣayatạ̄j^{i}hyum^{u}.*
47 सततांजिह् *satatạ̄jih.*	सततांजिह्युम् *satatạ̄j^{i}hyum^{u}.*
48 अरतांजिह् *aratạ̄jih.*	अरतांजिह्युम् *aratạ̄j^{i}hyum^{u}.*
49 कुनवंज़ाह् *kunawanzāh.*	कुनवंज़ाह्युम् *kunawanzạ̄hyum^{u}.*
50 पंचाह् *pantsāh.*	पंचाह्युम् *pantsạ̄hyum^{u}.*
51 अकवंज़ाह् *akawanzāh.*	अकवंज़ाह्युम् *akawanzạ̄hyum^{u}.*
52 ड्वंज़ाह् *dŏwanzāh.*	ड्वंज़ाह्युम् *dŏwanzạ̄hyum^{u}.*
53 त्र्वंज़ाह् *tr^{a}wanzāh.*	त्र्वंज़ाह्युम् *tr^{a}wanzạ̄hyum^{u}.*
54 च्वंज़ाह् *tsŏwanzāh.*	च्वंज़ाह्युम् *tsŏwanzạ̄hyum^{u}.*
55 पांच्वंज़ाह् *pạ̄ntsawanzāh.*	पांच्वंज़ाह्युम् *pạ̄ntsawanzạ̄hyum^{u}.*
56 षवंज़ाह् *ṣawanzāh.*	षवंज़ाह्युम् *ṣawanzạ̄hyum^{u}.*
57 सतवंज़ाह् *satawanzāh.*	सतवंज़ाह्युम् *satawanzạ̄hyum^{u}.*
58 अरवंज़ाह् *arawanzāh.*	अरवंज़ाह्युम् *arawanzạ̄hyum^{u}.*
59 कुनहेठ् *kunahaiṭh.*	कुनहेठ्युम् *kunahaiṭhyum^{u}.*
60 शेठ् *çaiṭh* or शेठ् *çēṭh.*	शीठ्युम् *çīṭhyum^{u}.*
61 अकहेठ् *akahaiṭh.*[2]	अकहेठ्युम् *akahaiṭhyum^{u}.*
62 ड्हेठ् *dŏhaiṭh.*	ड्हेठ्युम् *dŏhaiṭhyum^{u}.*
63 त्र्हेठ् *tr^{a}haiṭh.*	त्र्हेठ्युम् *tr^{a}haiṭhyum^{u}.*
64 च्हेठ् *tsŏhaiṭh.*	च्हेठ्युम् *tsŏhaiṭhyum^{u}.*
65 पांच्हेठ् *pạ̄ntsahaiṭh.*	पांच्हेठ्युम् *pạ̄ntsahaiṭhyum^{u}.*

1 Sometimes pronounced *akatạ̄jyum^{u}*, and so throughout the forties; except forty-nine.

2 Also pronounced *akahạ̄ṭh, akahạ̄ṭhyum^{u}*, and so throughout the sixties, except sixty-nine.

66 ष्हैठ् *ş°huiṭh.*	ष्हैठ्युम् *ş°haiṭhyum°.*
67 सतहैठ् *satahaiṭh.*	सतहैठ्युम् *satahaiṭhyum°.*
68 अरहैठ् *arahaiṭh.*	अरहैठ्युम् *arahaiṭhyum°.*
69 कुनसतथ् *kunasatăth.*	कुनसतत्युम् *kunasatatyum°.*
70 सतथ् *satăth.*	सतत्युम् *satatyum°.*
71 अकसतथ् *akasatăth.*	अकसतत्युम् *akasatatyum°.*
72 डुसतथ् *dusatăth.*[1]	डुसतत्युम् *dusatatyum°.*
73 त्र्सतथ् *tr°satăth.*	त्र्सतत्युम् *tr°satatyum°.*
74 चुसतथ् *tsŏsatăth.*	चुसतत्युम् *tsŏsatatyum°.*
75 पांच्सतथ् *pā̤ntsasatăth.*	पांच्सतत्युम् *pā̤ntsasatatyum°.*
76 ष्सतथ् *ş°satăth.*	ष्सतत्युम् *ş°satatyum°.*
77 सतसतथ् *satasatăth.*	सतसतत्युम् *satasatatyum°.*
78 अरसतथ् *arasatăth.*	अरसतत्युम् *arasatatyum°.*
79 कुनशीथ् *kunaçīth.*	कुनशीत्युम् *kunaçītyum°.*
80 शीथ् *çīth.*	शीत्युम् *çītyum°.*
81 अकशीथ् *akaçīth.*	अकशीत्युम् *akaçītyum°.*
82 द्वयशीथ् *dŏyaçīth.*	द्वयशीत्युम् *dŏyaçītyum°.*
83 त्रयशीथ् *trĕyaçīth.*	त्रयशीत्युम् *trĕyaçītyum°.*
84 चयशीथ् *tsŏyaçīth.*	चयशीत्युम् *tsŏyaçītyum°.*
85 पांच्शीथ् *pā̤ntsaçīth.*	पांच्शीत्युम् *pā̤ntsaçītyum°.*
86 षयशीथ् *şayaçīth.*	षयशीत्युम् *şayaçītyum°.*
87 सतशीथ् *sataçīth.*	सतशीत्युम् *sataçītyum°.*
88 अरशीथ् *araçīth.*	अरशीत्युम् *araçītyum°.*
89 कुननमथ् *kunanamăth.*	कुननमत्युम् *kunanamatyum°.*
90 नमथ् *namăth.*	नमत्युम् *namatyum°.*
91 अकनमथ् *akanamăth.*	अकनमत्युम् *akanamatyum°.*

[1] Not द्वसतथ् *dŏsatăth*, as we might expect.

92 डुनमथ् *dunamăth.*[1] — डुनमत्युम् *dunamatyum*^{e}.

93 त्रॖनमथ् *tr*^{e}*namăth.* — त्रॖनमत्युम् *tr*^{e}*namatyum*^{e}.

94 चॖनमथ् *tsŏnamăth.* — चॖनमत्युम् *tsŏnamatyum*^{e}.

95 पांच्नमथ् *pạ̄ntsanamăth.* — पांच्नमत्युम् *pạ̄ntsanamatyum*^{e}.

96 षॖनमथ् *ṣ*^{e}*namăth.* — षॖनमत्युम् *ṣ*^{e}*namatyum*^{e}.

97 सतनमथ् *satanamăth.* — सतनमत्युम् *satanamatyum*^{e}.

98 अरनमथ् *aranamăth.* — अरनमत्युम् *aranamatyum*^{e}.

99 नमानमथ् *namānamăth.* — नमानमत्युम् *namānamatyum*^{e}.

100 हथ् *hăth.* — हत्युम् *hatyum*^{e}.

101 अख्हथ् त अख् *ăkh hăth t*^{e} *ăkh,* and so on. — अख्हथ् त अक्युम् *ăkh hăth t*^{e} *akyum*^{e} and so on.

110 अख्हथ् त दह् *ăkh hăth t*^{e} *dah,* and so on. — अख् हथ् त दह्युम् *ăkh hăth t*^{e} *dahyum*^{e} and so on.

200 ज़ॖह् हथ् *z*^{e}*h hăth.* — डुहत्युम् *duhatyum*^{e}.

300 त्रिहथ् *trihăth.* — त्रॖहत्युम् *tr*^{e}*hatyum*^{e}.

400 चोर् हथ् *tsŏr hăth.* — चुहत्युम् *tsuhatyum*^{e}.

500 पांच् हथ् *pạ̄nts hăth.* — पांचहत्युम् *pạ̄ntsahatyum*^{e}.

600 षहथ् *ṣahăth.* — षहत्युम् *ṣahatyum*^{e}.

700 सथ् हथ् *săth hăth* — सतहत्युम् *satahatyum*^{e}.

800 ऐठ् हथ् *aiṭh hăth.* — ऐठहत्युम् *aiṭhahatyum*^{e}.

900 नव् शथ् *nav çăth.* — नवशत्युम् *navaçatyum*^{e}.

1000 सास् *săs.* — सास्युम् *sạ̄syum*^{e}.

10000 अयुथ् *ayŏth.* — अयुत्युम् *ayŏtyum*^{e}.

100000 लछ् *lăch.* — लछ्युम् *lạchyum*^{e}.

1,000,000 प्रयुथ् *prayŏth.* — प्रयुत्युम् *prayŏtyum*^{e}.

10,000,000 क्रोर् *kŏrŏr.* — क्रोर्युम् *kŏrŏryum*^{e}.

अख् *ăkh* is one: अखाह् *akhāh*, or अखाह् खण्डा *akhāh khaṇḍā* means 'some one,' or 'about one,' (ii, iii. 38, 45).

[1] Not दुनमथ् *dŏnamăth*, as we might expect.

अख् *ăkh* is thus declined.

Nom.	अख् *ăkh*.
Acc.	अकिस् *akis*.
Gen.	अक्युक *akyuk*^{a}, or अकि सन्द *ạk*^{i} *sạnd*^{a}.
Ag.	अकि *ạk*^{i}.

अखाह् *akhāh* is only used in the nominative (ii. iii. 38).

अकुय् *aku-y*, fem. अक्य् *ạk*^{a}*-y*, is 'only one.' So also कुन् *kun*^{a}, fem. कुन् *kuñ*, means 'only one' (iv. 191).

ज़ह् *s*^{a}*h*, two, becomes द् *dw* in all cases except the nom. pl., and is thus declined (ii. iii. 32, 33).

	Sg. (a pair).	Pl. (two).
Nom.	(जोर *jōr*^{a}).	ज़ह् *s*^{a}*h*.
Acc.	(जोरस् *jōras*).	दवन् *dwan*.
Ag.	(जोरन् *jōran*).	द्वयौ *dwayau*.
Instr.	द्वयि सतिन् *dwayi sạtin* (जोर सतिन् *jōr*^{a} *sạtin*).	द्वयौ सतिन् *dwayau sạtin*.

जोराह् *jōrāh*, 'any pair,' 'some pair,' or 'about two,' is declined in the plural. Thus जोराहौ सतिन् *jōrāhau sạtin* (ii. iii. 38). जोराह् खण्डा *jōrāh khaṇḍa*, means 'about two, but a little less' (ii. iii. 45). ज़य् *s*^{a}*-y*, means 'only two.'

There are two words signifying 'a pair,' (iv. 192). These are हर् *hạr*^{a} (pl. हरि *hạr*^{i}) and जोर *jōr*^{a} or जूरि *jūr*^{i}.

हर् *hạr*^{a} is generally used of things without life; thus,—

दजेहर् *dĕjĕhạr*^{a}, a pair of ear pendants.

दूरहर् *dūr*^{a}*hạr*^{a}, a pair of ear rings.

वालिहर् *wạl*^{i}*hạr*^{a}, a pair of rings (वोलु *wōl*^{a}).

पुलहर् *pul*^{a}*hạr*^{a}, a pair of grass sandals.

ख्रावहर् *khrāv^{a}hąr^{a}*, a pair of wooden sandals.

अख्हर् *ăkhhąr^{a}*, one pair; ज़ह्हरि *s^{a}hhąr^{i}*, two pairs; त्रेह्हरि *trĕhhąr^{i}*, three pairs.

In the villages we find the word हूरि *hūr^{i}*. Thus दांदहूरि *dẵdahūr^{i}* a pair of bullocks. Here the word is used of a thing with life.

जोर *jōr^{a}* or जूरि *jūr^{i}* is used generally of things with life, but not always. Thus,—

म्वख्तजूरि *mŏktajūr^{i}*, a pair of pearls.

दांदजूरि *dẵdajūr^{i}*, a pair of bullocks.

कोतर्जूरि *kōtarjūr^{i}*, a pair of pigeons (कोतुर् *kōtur*, a pigeon).

गुरिजूरि *gur^{i}jūr^{i}*, a pair of horses (गुर् *gur^{a}*, a horse).

अख्जोर *akhjōr^{a}*, one pair; ज़ह्जोर *s^{a}hjōr^{a}*, two pairs; त्रेह्जोर *trĕhjōr^{a}*, three pairs.

Note that जोर *jōr^{a}* and जूरि *jūr^{i}* are not interchangeable.

त्रिह् *trih*, three, is thus declined (ii. iii. 34).

Nom.	त्रिह् *trih*.
Acc.	त्र्यन् *tryan* (*trĕn*).
Ag.	त्रेयौ *trĕyau*

The word तार् *tār^{a}* is indefinite, and means 'about three.' त्रिय् *tri-y*, is 'only three' (ii. iii. 39).

'A group of three,' 'a trio,' is त्रिल *tril^{a}*, (masc.), or (iv. 192) त्रिच *tric^{a}* (fem.).

So also षह् *ṣah*, six (ii. iii. 34).

Nom.	षह् *ṣah*.
Acc.	षन् *ṣan*.
Ag.	षयौ *ṣayau*.

'About six' is षखाह् *ṣakhāh*. 'Only six' is षय् *ṣa-y* (ii. iii. 42).

'A group of six' (iv. 192) षक *ṣak^{a}*. It is also षखाह् *ṣakhāh*, and

सखाह् खण्डा *ṣakhāh khaṇḍā* means 'a group of about six' (ii. iii. 42). The latter usually means a group of a little less than six.

चोर् *tsōr*, four, is thus declined (ii. iii. 35).

Nom. चोर् *tsōr*.

Acc. चोरन् *tsōran* or चॊन् *tsŏn*.

Ag. चोरौ *tsōrau*.

चॊमर *tsŏmarᵃ*, (ii. iii. 40), means 'about four,' and चोरय् *tsōra-y* is 'only four' (ii. iii. 40).

चाख् *tsākh* means 'a group of four,' 'a four' (iv. 192). चाखाह् *tsākhāh* means 'a group of about four, and चाखाह् खण्डा *tsākhāh khaṇḍā* means 'a group of a little less than four' (ii. iii. 45).

This numeral in composition becomes चॊ *tsŏ*. Thus (*vide post*) चॊशवय् *tsŏçaway*, even the four; चॊदाह् *tsŏdāh*, fourteen: चॊवुह् *tsŏwuh*, twenty-four, and so on.

The word for 'five' is पांच् *pā̃nts* or पाञ्च् *pānts*

Nom. पांच् *pā̃nts*.

Acc. पांचन् *pā̃ntsan*.

Ag. पांचौ *pā̃tsau*.

'About five' is पैंश *paĩçᵃ*, and 'only five' is पांचय् *pā̃ntsa-y* (ii. iii. 41). पंज़ *pąnzᵘ* means 'a group of five' (iv. 192). पंज़्वाह् खण्डा *pąnzwāh khaṇḍā* means 'about five but a little less.'

For 'six,' see under 'three.'

The word for 'seven' is सथ् *sāth*. It is thus declined—

Acc. सतन् *satan*.

Ag. सतौ *satau*.

'About seven' is सठेठ *saṭēthᵃ*. 'Only seven' is सतय् *sata-y* (ii. iii. 43).

संतु *sątᵘ* is a group of seven (iv. 192). संत्वाह् खण्डा *sątvāh khaṇḍā* is 'about seven, but a little less.'

The declension and formation of the remaining numerals is regular.

'About' is signified by adding अमर् *amar*^{a}, and 'only' by adding अय् *ay* (ii. iii. 44).

Thus ऐठ् *aiṭh*, (acc. pl. ऐठन् *aiṭhan*); 'about eight,' ऐठमर् *aiṭhamar*^{a}; 'only eight,' ऐठय् *aiṭha-y*. ऐठि *aiṭh*^{i}, is a group of eight (iv. 192).

ऊठि *ūṭh*^{i} (pl.) is groups of eight (*e.g.* four eights = thirty-two, चोर् ऊठि दयत्र् *tsōr ūṭh*^{i} *dŏyatr*^{a}*h*).

नव् *nav*, nine; नवमर् *navamar*^{a}, about nine; नवय् *nava-y*, only nine.

नंमॖ *nąm*^{a} is a group of nine (iv. 192). नंम्वाह् खण्डा *nąmwāh khaṇḍā* is a group of about nine, but a little less.

दह् *dah*, ten; दहमर् *dahamar*^{a}, about ten; दहय् *daha-y*, only ten.

दंहॖ *dąh*^{a} is a group of ten (iv. 192), and दंह्वाह् खण्डा *dąhwāh khaṇḍā* is a group of about ten, but a little less.

हथ् *häth* is a hundred; हथाह् खण्डा *häthāh khaṇḍā* is a group of about a hundred, but a little less.

The word for 'fifty' is पञ्जाह् *pantsāh*, the प *pa* of which becomes व *wa* in composition (iii. 10). Thus, अक-वञ्जाह् *aka-wanzāh*, fifty-one; दु-वञ्जाह् *dŏ-wanzāh*, fifty-two; कुन-वञ्जाह् *kun*^{a}*-wanzāh*, forty-nine.

The word for 'sixty' is शेठ् *çēṭh* (iv, 176) or शैठ् *çaiṭh*, the श् *ç* of both of which becomes ह् *h* in composition (iii. 11). Thus कुन-हैठ् *kun*^{a}*-haiṭh*, fifty-nine; दु-हैठ् *dŏ-haiṭh*, sixty-two.

हथ् *häth*; this is the form which a hundred takes in composition up to and including eight hundred (iv. 115); thus

अक्हथ् *äkhhäth*, one hundred, ज़ह्हथ् *z*^{a}*hhäth* two hundred, त्रिहथ् *trihäth* (dropping ह् *h*), three hundred.

शथ् *çäth*; this is the form which a hundred takes in composition after eight hundred (iv. 116); thus

नवशथ् *navçäth*, nine hundred; काहशथ् *kāhçäth*, eleven hundred; बाहशथ् *bāhçäth*, twelve hundred.

The following terms are peculiar to counting (iv. 174–177).

(*a*) टुंक *tŭkᵘ* means two pice.

(*b*) हथ् *hăth* means a pice, when more than two are referred to in counting. Thus, त्रिहथ् *trihăth*, three pice; च्रोर्हथ् *tsŏrhăth*, four pice; पाँचुहथ् *pā̃ts-hăth*, five pice. As in the case of numerals, हथ् *hăth*, becomes शथ् *çăth* from nine on. Thus;—नवशथ् *navçăth*. Ten pice are also called सास् *sās*, lit. a thousand.

(*c*) ज़ंन् *zą̄nᵘ*, this is the word used in counting persons. Thus ज़नि पंचाहमर *zą̄nⁱ pantsāhmara*, about fifty men. शेठ् ज़नि *çĕth zą̄nⁱ*, sixty men.

(*d*) लूख् *lūkh*. This word must be used in counting persons by hundreds or thousands. Thus हथ् लूख *hăth lŭkᵘ*, a hundred people; ज़ुहथ् लूख *zᵘhhăth lŭkᵘ*, two hundred persons; त्रिहथ् लूख *trihăth lŭkᵘ* three hundred people. We also sometimes, however, but rarely, have हथ् ज़नि *hăth zani*, a hundred people, सास् ज़नि *sās zani*, a thousand people, in both of which the *i* is fully pronounced.

When the emphatic य् *y* is added to numerals, we get the following forms—

दशवय् *dŏçawa-y*, or दनवय् *dŏnawa-y* even both.

त्रशवय् *trĕçawa-y* or त्रनवय् *tryanawa-y*, even all three.

चशवय् *tsŏçawa-y* or चनवय् *tsŏnawa-y*, even all four.

पाँचवय् *pā̃tsawa-y*, even all five.

षशवय् *şaçawa-y* or षनवय् *şanawa-y*, even all six.

सतवय् *satawa-y*, even the seven.

ऐठवय् *aiţhawa-y*, even the eight.

नववय् *navawa-y* even the nine.

And so on.

The acc. is नववनी *navawani*. The agent is नववंयि *nawawąyⁱ*, and so for all, (iv. 186–188).

We may also say द्वंशि दशवय् *dwąçⁱ dŏçawa-y*; नंवि नववय् *nawⁱ nawawa-y*, and so in all, repeating the first element, (iv. 189).

In multiplication, the numerals take special forms, as follows :—

1.	अ॑कि क्या नाम् *ạk^{i} kyā nām.*	16.	षुरा॑हि *ṣurạ̄h^{i}.*
2.	दग॑नि *dŏgạn^{i}.*	17.	सदा॑हि *sadạ̄h^{i}.*
3.	त्रान *trān^{e}.*	18.	अरदा॑हि *aradạ̄h^{i}.*
4.	च्राख् *tsākh.*	19.	कुनवुहि *kunawuh^{i}.*
5.	प॑ञ्जि *pạnz^{i}.*	20.	वुहि *wuh^{i}.*
6.	षक *ṣak^{e}.*	21.	अकवुहि *akawuh^{i}.*
7.	स॑ति *sạt^{i}.*	30.	त्रुहि *tr^{e}h^{i}.*
8.	अठि *ūṭh^{i}.*	31.	अकत्रुहि *akatr^{e}h^{i}.*
9.	न॑मि *nạm^{i}.*	40.	चतजिहि *tsatajih^{i}.*
10.	द॑हि *dạh^{i}.*	50.	पञ्चा॑हि *pantsạ̄h^{i}.*
11.	का॑हि *kạ̄h^{i}.*	60.	शीठि *çīṭh^{i}.*
12.	बा॑हि *bạ̄h^{i}.*	70.	सत॑ति *sat^{e}t^{i}.*
13.	त्रुवा॑हि *truwạ̄h^{i}.*	80.	शीति *çīṭh^{i}.*
14.	च्दा॑हि *tsŏdạ̄h^{i}.*	90.	नम॑ति *nåmạt^{i}.*
15.	पन्दा॑हि *pandạ̄h^{i}.*	100.	ह॑ति *hạt^{i}.*

They are used as follows :—

अख् अ॑कि क्या नाम् अख् *ăkh ạk^{i} kyā nām ăkh*, one one (is) one.

ज़ुह् अ॑कि क्या नाम् ज़ुह् *z^{e}h ạk^{i} kyā nām z^{e}h*, two ones (are) two.

त्रिह् दग॑नि षह् *trih dŏgạn^{i} ṣah*, three twos (are) six.

सथ् षक द्ययताजिह् *săth ṣak^{e} dŏyatājih*, seven sixes (are) forty-two.

These special forms may be called multiplicative numerals. Multiplicatives above ten can only be used with numerals above ten. Thus काह् बा॑हि अख् हथ् त द्ययत्रह् *kāh bạ̄h^{i} ăkh hăth t^{e} dŏyatr^{e}h*, eleven twelves (are) a hundred and thirty-two. We cannot say च्योर् बा॑हि अरताजिह् *tsŏr bạ̄h^{i} aratājih*, four twelves are forty-eight, because four is not greater than ten. We can only say बाह् च्राख् अरताजिह् *bāh tsākh aratājih*, twelve fours (are) forty-eight.

G. Pronouns.

These change their bases in Declension. The following paradigms will give sufficient information.

बह् *bŏh*, I.

Nom.	बह् *bŏh* (ii. iii. 8).	असि *ạs*^{i} (15).
Acc.	म *mĕ* (8).	असे *asĕ* (15).
Ag.	म *mĕ* (8, 9).	असे *asĕ* (15).
Gen.	म्योनु *myōn*^{u} (11).	सोनु *sōn*^{u} (19).

Genitive Forms.

	Singular.	Plural.
Masc.	म्योनु *myōn*^{u}.	म्यानि *myạn*^{i}.
Fem.	म्यानॖ *myạ̄ñ*.	म्याने *myāñĕ*.

Similarly for the Plural.

चह् *ts*^{u}*h*, thou.

Nom.	चह् *ts*^{u}*h* (ii. iii. 8).	त्वहि *twạh*^{i} (15).
Acc.	च *tsĕ* (8).	तोहे *tŏhĕ* (15).
Ag.	च *tse* (8, 9).	तोहे *tŏhĕ* (15).
Gen.	च्योनु *cyōn*^{u} (11).	तुहंदु *tuhạnd*^{u} (18).

Genitive Forms.

	Singular.	Plural.
Masc.	च्योनु *cyōn*^{u}.	च्यानि *cyạn*^{i}.
Fem.	च्यानॖ *cyạ̄ñ*.	च्याने *cyāñĕ*.

Similarly for the Plural.

In multiplication, the numerals take special forms, as follows :—

1. अकि क्या नाम् *ąk*^{i} *kyā nām.*	16. षुराहि *ṣurāh*^{i}.
2. दुगनि *dŏgạn*^{i}.	17. सदाहि *sadāh*^{i}.
3. त्रान *trān*^{e}.	18. अरदाहि *aradāh*^{i}.
4. चाख् *ṭsăkh.*	19. कुनवुहि *kunawuh*^{i}.
5. पंझि *pạns*^{i}.	20. वुहि *wuh*^{i}.
6. षक *ṣak*^{e}.	21. अकवुहि *akawuh*^{i}.
7. संति *sạt*^{i}.	30. त्रुहि *tr*^{ə}*h*^{i}.
8. अठि *ăṭh*^{i}.	31. अकत्रुहि *akatr*^{ə}*h*^{i}.
9. नंमि *nạm*^{i}.	40. चतजिहि *ṭsatajih*^{i}.
10. दंहि *dạh*^{i}.	50. पञ्चाहि *pantsāh*^{i}.
11. काहि *kāh*^{i}.	60. शीठि *çīṭh*^{i}.
12. बाहि *bāh*^{i}.	70. सतंति *sat*^{ə}*t*^{i}.
13. त्रुवाहि *truwāh*^{i}.	80. शीति *çīṭh*^{i}.
14. चुदाहि *ṭsŏdāh*^{i}.	90. नमंति *nămạt*^{i}.
15. पन्दाहि *pandāh*^{i}.	100. हंति *hạt*^{i}.

They are used as follows :—

अख् अकि क्या नाम् अख् *ăkh ąk*^{i} *kyā nām ăkh*, one one (is) one.

ज़ुह् अकि क्या नाम् ज़ुह् *z*^{ə}*h ąk*^{i} *kyā nām z*^{ə}*h*, two ones (are) two.

त्रिह् दुगनि षह् *trih dŏgạn*^{i} *ṣah*, three twos (are) six.

सथ् षक दुयताजिह् *săth ṣak*^{e} *dŏyatājih*, seven sixes (are) forty-two.

These special forms may be called multiplicative numerals. Multiplicatives above ten can only be used with numerals above ten. Thus काह् बाहि अख् हथ् त दुयत्रुह् *kāh bāh*^{i} *ăkh hăth t*^{e} *dŏyatr*^{ə}*h*, eleven twelves (are) a hundred and thirty-two. We cannot say चोर् बाहि अरताजिह् *ṭsŏr bāh*^{i} *aratājih*, four twelves are forty-eight, because four is not greater than ten. We can only say बाह् चाख् अरताजिह् *bāh ṭsăkh aratājih*, twelve fours (are) forty-eight.

G. Pronouns.

These change their bases in Declension. The following paradigms will give sufficient information.

बह् *bŏh*, I.

Nom.	बह् *bŏh* (ii. iii. 8).	ॲसि *ạsⁱ* (15).
Acc.	म्य *mĕ* (8).	असे *asĕ* (15).
Ag.	म्य *mĕ* (8, 9).	असे *asĕ* (15).
Gen.	म्योनु *myōnᵘ* (11).	सोनु *sōnᵘ* (19).

Genitive Forms.

	SINGULAR.	PLURAL.
Masc.	म्योनु *myōnᵘ*.	म्यानि *myạnⁱ*.
Fem.	म्याऩ् *myạñ*.	म्याऩे *myāñĕ*.

Similarly for the Plural.

चॖह् *tsᵘh*, thou.

Nom.	चॖह् *tsᵘh* (ii. iii. 8).	त्वहि *twạhⁱ* (15).
Acc.	च *tsĕ* (8).	तोहे *tŏhĕ* (15).
Ag.	च *tse* (8, 9).	तोहे *tŏhĕ* (15).
Gen.	चोनु *cyōnᵘ* (11).	तुहंदु *tuhạndᵘ* (18).

Genitive Forms.

	SINGULAR.	PLURAL.
Masc.	चोनु *cyōnᵘ*.	चानि *cyạnⁱ*.
Fem.	चाऩ् *cyạñ*.	चाऩे *cyāñĕ*.

Similarly for the Plural.

तिह् *tih*, that (out of sight), he, she, it.

Nom.	Masc. सुह् *suh* (ii. iii. 2); fem. स्वह् *sŏh*, or स *sa* (3); neut. तिह् *tih* (1).	तिम् *tim* (16).
Acc.	(Masc. fem.) तमिस् *tamis* (5); तस् *tas* (20); neut. तथ् *tăth* (7).	तिमन् *timun* (16).
Ag.	(M. n.) तंमि *tạm*^{i} (5); f. तमि *tami*.	तिमौ *timau* (16).
Gen.	(M. f.) तंमि संन्दु *tạm*^{i} *sạnd*^{u}; तसंन्दु *tasạnd*^{u}; तस् *tas* (20); (n.) तम्युकु *tamyuk*^{u}.	तिहंन्दु *tihạnd*^{u}; तिमन् हंन्दु *timan hạnd*^{u} (16, 20).

This pronoun only refers to things not within sight. For things within sight हुह् *huh* is used.

The neuter form agrees with all things without life, whether their grammatical gender is masculine or feminine. Thus तथ् पोथ्य परनस् क्युतु प्रंग् *tăth pōthĕ paranas kyut*^{u} *praŋg*, a couch for reading that book. So in the case of the other pronouns. The plural is the same for all three genders. So elsewhere.

यिह् *yih*, who.

Nom.	Masc. युस् *yus* (ii. iii. 2); fem. य्वस्स *yŏss*^{a} (4); neut. यिह् *yih* (1).	यिम् *yim* (16).
Acc.	(Masc. fem.) यमिस् *yĕmis* (5); यस् *yas* (20), neut. यथ् *yăth* (7).	यिमन् *yiman* (16).
Ag.	(M. n.) यंमि *yạm*^{i} (5); (f.) यमि *yami* (5).	यिमौ *yimau* (16).

Gen.	(M. f.) यॅमि संन्दु *yạm*^{i} *sạnd*^{u}; यसंन्दु *yasạnd*^{u} (20); यस् *yas* (20); (n.) यम्युक् *yĕmyuk*^{u}.	यिहंन्दु *yihạnd*^{u}; यिमन् हंन्दु *yiman hạnd*^{u} (16, 20).

क्याह् *kyāh*, who, what?

Nom.	Masc. कुस् *kus* (ii. iii. 2); fem. कॉस *kŏss*^{a} (4); neut. क्याह् *kyāh* (1).	कम् *kam* (16).
Acc.	(Masc. fem.) कमिस् (5); कस् *kas* (20); (neut.) कथ् *kăth* (7).	कमन् *kaman* (16).
Ag.	(M. n.) कॅमि *kạm*^{i} (5); (f.) कमि *kami* (5).	कमौ *kamau* (16).
Gen.	(M. f.) कॅमि संन्दु *kạm*^{i} *sạnd*^{u}; कसंन्दु *kasạndu*; कस् *kas* (20); n. कम्युक् *kamyuk*^{u}.	कहंन्दु *kahạnd*^{u}; कमन् हंन्दु *kaman hạnd*^{u} (16, 20).

इह् *yih*, this.

Nom.	Masc. इह् *yih* (ii. iii. 2); fem. इह् *yih* (3); neut. इह् *yih* (1).	इम *yim* (16).
Acc.	(Masc. fem.) इमिस् *yimis* (5); न्मिस् *nŏmis* (5); neut. इथ् *yith* (7); न्थ् *nŏth* (7).	इमन् *yiman* (16)

Ag.	(M. n.) इमि *yim*^{i} (5); न्वॊमि *nwąm*^{i} (5); (f.) इमि *yimi* (5); नमि *nomi* (5).	इमौ *yimau* (16).
Gen.	(M. f.) इमि संदु *yim*^{i} *sąnd*^{u}; इसंदु *yisąnd*^{u} (20); न्वॊमि संदु *nwąm*^{i} *sąnd*^{u}; (n.) इम्युकु *yim-yuk*^{u}; नम्युकु *nŏmyuk*^{u}.	इहंदु *yihąnd*^{u}; इमन् हंदु *yiman hąnd*^{u} (16, 20).

ऊह् *huh*, that (within sight).

Nom.	Masc. ऊह् *huh* (ii. iii. 2); fem. ऊह् *hŏh* (3); neut. ऊह् *huh* (1).	ऊम् *hum* (16).
Acc.	(Masc. fem.) ऊमिस् *humis* (5); अमिस् *amis* (6); neut. ऊथ् *huth* (7).	ऊमन् *human* (16).
Ag.	(M. n.) ऊमि *hum*^{i} (5); ॲमि *ąm*^{i} (6); (f.) ऊमि *humi* (5); अमि *ami* (5).	ऊमौ *humau* (16).
Gen.	(M. f.) ऊमि संदु *hum*^{i} *sąnd*^{u}; ॲमि संदु *ąm*^{i} *sąnd*^{u}; ऊसंदु *husąnd*^{u}; असंदु *asąnd*^{u} (20); (n.) ऊम्युकु *humyuk*^{u}; अम्युकु *amyuk*^{u}.	ऊहंदु *huhąnd*^{u}; ऊमन् हंदु *human hąnd*^{u} (16, 20).

This pronoun only refers to things within sight. For things out of sight, तिह् *tih* is used.

The Reflexive Pronoun.

The word पान *pānᵃ*, self, is declined only in the singular (ii. iii. 36). Its genitive is irregular (37). Thus,—

Nom.	पान *pānᵃ*, self or selves.
Acc.	पानस् *pānas*, self or selves.
Gen.	पनुनु *panunᵘ* (fem. पनंञ् *panañ*).
Ag.	पान *pānᵃ*, by self or selves (NOT पानन् *pānan*).

[Example म पान कॊरुम् *mĕ pānᵃ kạru-m* by me, myself, it was done].

The word पान् *pān*, meaning the human body is declined regularly in both numbers, like a noun of the first declension. Its genitive is hence पानुकु *pānukᵘ* (ii. iii. 36, 37).

Pronominal adjectives (ii. iii. 25–27).

यूतु *yūtᵘ*, this much.	Fem. यूचु *yȫtsᵘ*.
त्यूतु *tyūtᵘ*, that much.	त्यूचु *tyȫtsᵘ*.
य्यूतु *yyūtᵘ*, how much.	य्यूचु *yyȫtsᵘ*.
कूतु *kūtᵘ*, how much.	कूचु *kȫtsᵘ*.

The declension of these is given under the head of nouns, see p. 55.

Indefinite Pronouns.

काँह् *kā̃h* or कूँह् *kū̃h* or काँछाह् *kā̃tshāh* any one, some one, (m. and f.) (ii. iii. 29, 30, 31).

	SINGULAR.	PLURAL.
Nom.	कूँह् *kū̃h* काँह् *kā̃h* or काँछाह् *kā̃tshāh*.	केन्छ् *kĕnts*.
Acc.	कैँसि *kaĩsi*.	केन्छन् *kĕntsan*.
Ag.	कैँसि *kaisi*.	केन्छौ *kentsau*.

In the singular it is always declined like a feminine noun, even in the masculine.

केँछाह् *kĕ̃tshāh*, means 'any thing' (ii. iii. 31).

It is not declined.

H. Emphatic and Indefinite Particles.

(ii. iii. 21 : iv. 126).

The particle य् *y* is added to all words to give emphasis. It may be added either to the main word or to the declensional or conjugational suffix. When added to a word ending in a consonant it becomes अय् ^{a}*y*. Thus,—

तसुन्दुय् *tasạnduy*, even his, from	तसुन्दु *tasạnd*^{u}, his.
तमि सुन्दुय् *tạm*^{i} *sạnduy*, even his,	तमि सुन्दु *tạm*^{i} *sạnd*^{u}, his.
गोरसुय् अन्दर् *gŏras*^{a}*y andar*, even in the preceptor.	गोरस् अन्दर् *gŏras andar*, in the preceptor.
गोरनुय् अन्दर् *gŏran*^{a}*y andar*, even in the preceptors.	गोरन् अन्दर् *gŏran andar* in the preceptors.
गोरनुय् हन्दि पुछ् *gŏran*^{a}*y handi putṣhy*, even to the preceptors.	गोरन् हन्दि पुछ् *gŏran handi putṣhy* to the preceptors.

or

गोरन् हन्दिय् पुछ् *gŏran handiy putṣhy*

or

गोरन् हन्दि पुछिय् *gŏran handi putṣhiy*.*

गाटुलुय् *gāṭuluy*, certainly clever, from	गाटुलु *gāṭul*^{u}, clever.
करानुय् छुह् *karān*^{a}*y chuh*, he is certainly doing.	करान् छुह् *karān chuh*, he is doing.
कर्योनुय् *karyŏn*^{a}*y*, he certainly did.	कर्योन् *karyŏn*, he did.
करिय् *kariy*, he will certainly do.	करि *kari*, he will do.
तिथय् *tithay*, even in that manner.	तिथ *tith*^{a} in that manner.

The word सोरु *sōr*^{u}, all, always takes this suffix (ii. iii. 22).

Thus,—

Nom. sg. सोरुय् *sōruy*; Nom. pl. सारिय् *sāriy*; instead of सोरु *sōr*^{u} सारि *sār*^{i}, respectively.

* पुछ् *putṣhy* is really another way of writing पुछि *putṣh*^{i}.

When य़ *y* is suffixed to the letter औ *au*, the two together become अव्य़ *av*^{a}*y*, (ii. iii. 23).

Thus,—

गुर्यव्य़ सूतिन् *guryav*^{a}*y sụtin*, by the horses certainly, from गुर्यौं सूतिन् *guryau sụtin*. by the horses.

नमव्य़ सूतिन् *namav*^{a}*y sụtin*, even by the nails, from नमौ सूतिन् *namau sụtin*.

Indefiniteness is shown by adding आह् *āh* to a noun in the nom. sing. The termination cannot be added to other cases (ii. iii. 38).

कथाह् *kathāh*, any story, from कथ् *kăth*, a story; अखाह् *akhāh*, some one, any one, from अख् *ăkh*, one; जोराह् *jōrāh*, some pair or other, from जोर *jōr*^{a}, a pair. The last may, however, be declined, thus जोराहौ सूतिन् *jōrāhau sụtin* by any pair.

When खण्डा *khaṇḍā* is added to these words, it indicates a slight diminution. Thus क्रुह् *kruh*, a *kōs*; क्रुहाह् *kruhāh*, about a *kōs*; क्रुहाह् खण्डा *kruhāh khaṇḍā*, about a *kōs*, but a little less; so दोहाह् खण्डा *dŏhāh khaṇḍā*, about a day, but something less; रथाह् खण्डा *rạthāh khaṇḍā*, about a season but something less; रुपयाह् खण्डा *rupayāh khaṇḍā*, about a rupee, but something less. The syllable आह् *āh* may be omitted, and then खण्ड् *khaṇḍ* not खण्डा *khaṇḍā* is used. Thus, क्रुह् खण्ड् *kruh khaṇḍ*, about a *kōs*, but a little less.

The suffix स़ *s*^{a} added to a word signifies a group, or number. Thus, from कठ् *kăṭh*, rams, कठस़ *kăṭạs*^{a}, a number of rams; from गुरि *gur*^{i}, horses, गुरिस़ *guris*^{a}, a number of horses, a troop of horses; from रुपय *rupayĕ*, rupees, रुपयेस़ *rupayĕs*^{a}, a number of rupees; कन *kanĕ* stones, कनेस़ *kanĕs*^{a}, a heap of stones (ii. iii. 46).

The word पहान् *pahān* qualifies the word which it follows (iv. 193). Thus,—

बड़ पहान् *bạḍ*^{a} *pahān*, somewhat big.

र्यठ पहान् *ryạth*^{a} *pahān*, somewhat stout.

वुषुन् पहान् *wuṣun pahān*, somewhat hot.

दूर् पहान् *dūr pahān*, somewhat distant.

न्यूर् पहान् *nyūr pahān*, somewhat near.

ब्रोठ् पहान् *brŏth pahān*, somewhat in front.

पथ् पहान् *päth pahān*, somewhat behind.

चेरि पहान् *tsīr^{i} pahān*, after some time (चेर् *tsĕr*, delay).

काशुर् पहान् *kāçur^{u} pahān*, somewhat Kashmiri.

बंगालुकु पहान् *baṅgāluk^{u} pahān*, somewhat Bengali.

वुहुर्युंदु पहान् *wuhuryund^{u} pahān*, somewhat in that direction.

यहुर्युंदु पहान् *yahuryund^{u} pahān*, somewhat in this direction.

The following conjunctions are given by Īçvara-kaula.

त *t^{a}*, and (iv. 178). *E.g.*, सुह् त चुह् *suh t^{a} ts^{a}h*, he and thou.

ति *ti*, also (iv. 179). It is also used instead of त *t^{a}* with plurals.

Thus,—सुह् ति चुह् ति *suh ti ts^{a}h ti*, he also, you also. महनिवि ति गुपन् ति आय् *mahaniv^{i} ti gupan ti āy*, both the men and the cattle came. We cannot say महनिवि त गुपन् त आय् *mahaniv^{i} t^{a} gupan t^{a} āy*.

बिय *biy^{a}*, means, 'again.' It also means 'other,' (iv. 180). Thus, बिय करिज़ि *biy^{a} kạr^{i}zi*, you should do it again. बिय वति *biya wati* by another road.

ज़न् *zan*, like (iv. 181). *E.g.*, तोत ज़न् छुह् परान् *tŏt^{a} zan chuh parān*, he reads like a parrot. मालिस् ज़न् छुह् रछान् *mālis zan chuh rachān*, he protects him as if he (the object) was his father.

ह्युह् *hyuh^{u}* (also written हिहु *hih^{u}*), fem. हिश् *hiç^{a}*, means 'like,' (iv. 182, 183). *E.g.*, मालिस् ह्युह् *mālis hyuh^{u}*, like his father, (*e.g.*, this child is like his father). मोलु ह्युह् छुस् *mŏl^{u} hyuh^{u} chu-s* (*s* is the dative pronominal suffix of the 3rd person), he is like a father to him. सोन् ह्युह् छुह् नोपान् *sŏn hyuh^{u} chuh nŏpān*, it is shining like gold. We also have phrases like बुडु ह्युह् अनिज़्यन् *buḍ^{u} hyuh^{u} ạn^{i}zyan*, bring whoever (amongst them) is old, ——— not, bring him like an old man.

I. On the Rhyming Repetition of words (*anuprāsa*).

Words of any kind are repeated to show indefiniteness or reciprocity. In such a case the letter व *w* or *v* प *p* is usually substituted in the second word, for the first letter of the original word (viii. i. 30). Thus,

करान् वरान् छुह् *karān warān chuh*, he is doing it or nearly doing it.

द्यार् व्यार् अनिन् *dyār vyār anin*, let him bring the wealth, &c.

बत वत ख्ययिन् *but^{a} wat^{a} khyayin*, let him eat rice, &c.

अन्वार् वन्वार् *anwār wanwār* or अन्वार् पन्वार् *anwār panwār*, turn and turn about.

If the main word begins with प *p* or व *v* or *w*, the second begins with व *v* or *w* or प *p* respectively (viii. i. 31). Thus,—

पर् वर् *par war*, read (imperative), &c.

पैंस वैंस दितिन् *pats^{a} wats^{a} ditin*, let him give pice and the like.

वांगन् पांगन् अन् *wāgan pāgan an*, bring brinjals and other like vegetables.

वाज़ पाज़ छिह् *wāz^{a} pāz^{a} chih*, they are cooks, &c.

The word व्युछु (विछु) *vyuts^{a}*, a collection, makes व्युछु पोछु *vyuts^{a} pōts^{a}*, an omnium gatherum.

There are irregular formations, such as (viii. i. 32).

न्युक (निक) सुक *nyuk^{a} suk^{a}*, a collection. न्युक *nyuk^{a}* means literally 'a little.'

म्यंड त्यंड *myaṇḍ^{a} tyaṇḍ^{a}*, mouthfuls, &c.

हल कल *hal^{a} kal^{a}*, crooked, &c.; but

हल वल *hal^{a} wal^{a}*, girdles and the like.

हांज़ गांज़ *hāṇz^{a} gāṇz^{a}*, boatmen, &c.

फल फ्यत *phal^{a} phyat^{a}*, ornaments, &c.

ओंत वोंत *ōnt^{a} wōnt^{a}*, shallow and the like.

These compounds are feminine when they denote reciprocity. For examples, see p. 71.

J. Forms of address.

92 Instead of a formal vocative case, Kāçmīrī uses a number of Interjections, each causing or not causing changes in the base of the noun with which they are used. The following is an abstract table showing the Interjections described by Īçvara-kaula, in the *Sambuddhi-pāda* (ii. 2) of his grammar. As a rule, before interjectional suffixes, ु *u-mātrā* and ू *ū-mātrā* are changed to इ *i* (or य् *y*).

Ref. to No. of Sūtra.	Interjection.	How used.	Word.	Form of address.
2	हे *hē*.	Respectful. By man to man.	नारान् *nārān* (N. P.)	हे नारान् *hē nārān*. हे नारान् जुव् *hē nārān juv*.
	हे *hē*—जुव् *juv* (or a caste-word instead of *juv*).		गन कौल् *gaṇᵉ-kaul* (N. P.)	हे गन कौल् *hē gaṇᵉ-kaul*.
3	सा *sā* may be added after any of the above.	Ditto.		हे नारान् सा *hē nārān sā*. हे नारान् जुव् सा *hē nārān juv sā*. हे राम कौल् सा *hē rāmᵉ-kaul sā*.
4	हतसाहे *hataṣāhē* may be substituted for हे *hē*.	Ditto.		हतसाहे नारान् जुव् *hataṣāhē nārān juv*. हतसाहे राम कौल् *hataṣāhē rāmᵉ-kaul*. हतसाहे नारान् जुव् सा *hataṣāhē nārān juv sā*.

	Or हसांहे *hasḍhĕ*. With these, if neither जुव् *juv* nor any caste-word is used, then सां *sạ̄* must be added.			हतसांहे राम कौल् सां *hatasḍhĕ rāmᵉ-kaul sạ̄.* हसांहे नारान् जुव् *hasḍhĕ nārān juv.* हतसांहे गन सां. *hatasḍhĕ gaṇᵉ sạ̄.*
5	हे *hĕ*—बा *bā* used without जुव् *juv* or caste-word.	In addressing a priest, a person of the middle class, or a servant.	नारान् *nārān.*	हे नारान् बा *hĕ nārān bā.*
6	हतसांहे *hatasḍhĕ* or हतबाहे *hatabāhĕ.*	If the above are old.	सहज़ *sahazᵉ* (N. P.)	हतसांहे सहज़् बा *hastaḍhĕ sahaz bā.*
			ज़न *zanᵉ* (N. P.)	हतबाहे ज़न बा *hatabāhĕ zanᵉ bā.*
7	—आ *ā* added either to the bare name or to the caste-word.	In addressing male juniors or inferiors.		नाराना *nārānā.*
				नारान् जुवा *nārān juvā.*
8	Or preceded by हता *hatā.*	Ditto.	मान *mānᵉ* (N. P.)	हता माना *hatā mānā.*
			मान कौल *mānᵉ-kaul.*	हता मान कौला *hatā mānᵉ-kaulā.*
			गुल् *gulᵉ* (N. P.)	हता गुल्या *hatā gulyā* (note the change of ᵉ to *y*).
9	हा *hā*—ओ *ō.*	In addressing a person at a distance, or in sorrow.		हा नारानो *hā nārānō.*
			काक् *kāk*, a father.	हा काको *hā kākō.*

Ref. to No. of Sūtra. 94	Interjection.	How used.	Word.	Form of address.
10	हतो *hatō* may be substituted for हा *hā*.	In addressing a person at a distance, or in sorrow.	पर् *parᵘ* (N. P.)	हतो पर्यो *hatō paryō* (note vowel change).
11	—माज् *māj*ᵃ added to the bare name.	When a man addresses an elder woman.	पार्वत् *pārvat* (N. P.)	पार्वत् माज् *pārvat māj*ᵃ.
12	बिञ् *biñ*.	When she is moderate in age, or of an age equal to that of the speaker.		पार्वत् बिञ् *pārvat biñ*.
13	हतमाज् *halamāj*ᵃ or हतबिञ् *hatabiñ* may precede.	As in the two last.		हतमाज् पार्वत् माज् *hatamāj*ᵃ *pārvat māj*ᵃ.
			सरस्वत् *saraswat* (N. P.)	हतबिञ् सरस्वत् बिञ् *hatabiñ saraswat biñ*.
				हतबिञ् पार्वत् माज् *hatabiñ pārvat māj*ᵃ.

14, 15	हाय् *hāy*—य् *y*.	In addressing female juniors or inferiors.	वठ्हर् *watshᵉrᵃ*, child.	हाय वठ्हरिय् *hāy watshariy* (note change of vowel).
	हतय् *hatay*—य् *y*.			हतय् वठ्हरिय् *hatay watshariy*.
	हताय् *hatāy*—य् *y*.			हताय् वठ्हरिय् *hatāy watshariy*.
16, 13, 25	हतबा *hatabā*—बा *bā*.	When a woman addresses a man or woman respectfully. More especially in addressing a priest.	हिमत् *himat* (N. P.)	हतबा हिमत् बा *hatabā himat bā*.
17, 18, 25	हतबा *hatabā*—औ *au*.	Ditto, in addressing familiars or juniors (male or female).		हतबा काकौ *hatabā kākau*.
	हतौ *hatau*—औ *au*.			हतौ काकौ *hatau kākau*.
				हतौ हिमत् कोलौ *hatau himat kōlau*.
19, 25	हतबा *hatabā*—अ *a*.	Ditto.	काक् *kāk*, a father.	हतबा काक *hatabā kākᵉ*.
	हतौ *hatau*—अ *a*.		गन *gaṇᵉ*, (N. P.)	हतौ गन *hatau gaṇᵉ*.
20, 25	हतबा *hatabā*—अ बाय *a bāyᵉ*.	Used by women in addressing men or women by their proper names only,	महादेव् *mahādēv* (N. P.)	हतबा महादेव बाय *hatabā mahādēvᵉ bāyᵉ*.
	हतबा *hatabā*—अ बायौ *a bayau*. हतौ *hatau*—अ			हतबा महादेव बायौ *hatabā mahādēvᵉ bāyau*.

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Ref. to No. of Sūtra.	Interjection.	How used.	Word.	Form of address.
	बायौ *a bāyau.*	we cannot say हतबा काक बाय *hatabā kāk° bāy°*, O father.		हतौ महादेव बायौ *hatau mahādēv° bāyau.*
21 } 25 }	हतोव् *hatōv*—औ *au.*	Used by women in addressing a man or woman at a distance.	मनसा राम् *manasā rām* (N. P.)	हतोव् मनसा रामौ *hatōv manasā rāmau*
22		Also by Musalmān women in addressing their husbands.	कादिर् *kạdir.*	हतोव् कादिरौ *hatōv kạdirau.*
23		Not by Brāhmaṇī women, who only use the following.		
24	हत *hat°.*	Used by a Brāhmaṇī women when addressing her husband, when she is		हत *hat°.*

		alone with him, and she is near by. She does not mention his name. Merely uses the interjection.		
26	आहन् āhan.	May be prefixed to any of the foregoing to signify concurrence, 'yes.'		आहन्सा āhansạ̄. आहन्बा āhanbā. आहनो āhanō. आहन् मोजू āhan mạ̄jū. आहन् बिञ् āhan biñ. आहनिय् āhaniy. आहनू āhanū. आहनुव् āhanuv.
27 28 30	ह ha.	Used affirmatively with verbs, with the above.		आहन्सा करान् हसा छुह् āhansạ̄ karān hasạ̄ chuh, yes, Sir, he *is* doing. आहन्सा कॊरुन् हसा āhansạ̄ kạru-n hasạ̄, yes, Sir, he *did* do.

98

Ref. to No. of Sūtra.	Interjection.	How used.	Word.	Form of address.
29	न *na.*	Similarly used as a negative.		आहन्सा बत हसा छुह् रनान् *āhansạ̄ bat^a hasạ̄ chuh ranān*, yes, Sir, he *is* cooking rice.
				नबा करान् नबा छुह् *nabā karān nabā chuh*, no, Sir, he is not doing.
				आहन्सा नारान् हसा छुह् पूथि परान् *āhansạ̄ nārān hasạ̄ chuh pūthⁱ parān* yes, Sir, Nārāyaṇa *is* reading the book.
				आहन्बा राम हबा छुस् न्यन्द्र करान् *āhanbā Rām^a habā chu-s nĕnd^ar karān*, yes, Sir, Rāma *is* having his sleep.

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On Primary Suffixes in Kāçmīrī.—By G. A. Grierson, C.I.E., Ph.D., I.C.S.

[Read August, 1898.]

These are treated in the *Kṛdanta-prakriyā* of Īçvara-kaula's *Kaçmīra-çabdāmṛta.* They form nouns (including adjectives and participles) by direct accretion to verbal roots. Many of them would be properly classed as verbal forms.

1. आन् *ān.* This is used to make present participles. It does not change for gender or number, and is added direct to the root (ix. i. 2).[1] Thus,—

Root.	Present Participle.
कर *kar*, do.	करान् *karān*, doing.
बोज़ *bōz*, hear.	बोज़ान् *bōzān*, hearing.

If the root ends in a vowel, the letter व *w* is inserted (3). Thus,—

दि *di*, give.	दिवान् *diwān*, giving.
खि *khi*, eat.	ख्यवान् *khyawān*, eating.
चि *ci*, drink.	च्यवान् *cyawān*, drinking.

Note that all verbs ending in इ *i* change इ *i* to य *ya*, except नि *ni*, take, दि *di*, give, यि *yi*, come.

This form is frequently used adverbially (4). Thus परान् परान् कॊरुन् *parān, parān, kạrun*, coming, coming, he made it.

This form corresponds to the Sanskrit present participle.

2. इथ् *ith.* Used to form a past participle absolute or conjunctive participle, corresponding to the Sanskrit conjunctive participle in त्वा *tvā*, or य *ya* (त्य *tya*). Thus,—

कर *kar*, do.	करिथ् *karith*, having made.

[1] References, here, and elsewhere, to Īçvara-kaula's *Kaçmīra-çabdāmṛta.*

A preceding long आ *ā* (not short अ *a*) is modified. Thus,—

दार *dār*, place. — दॉरिथ् *dạrith*.

ओ *ō* and ए *ē* become ऊ *ū* and ई *ī* respectively before this prefix (14,15). Thus,—

बोज़ *bōz*, hear. — बूज़िथ् *būsith*, having heard.

मेन् *mēn*, measure. — मीनिथ् *mīnith*, having measured.

If a root ends in इ *i*, the final इ *i*, together with the suffix become यथ् *yăth* (ix. i. 7, 8). Thus,—

हि *hi*, take. — ह्यथ् *hyăth*, having taken.

खि *khi*, eat. — ख्यथ् *khyăth*, having eaten.

Exceptions are—

नि *ni*, take. — निथ् *nith*, having taken.

दि *di*, give. — दिथ् *dith*, having given.

यि *yi*, come. — यिथ् *yith*, having come.

When the root वुड *wuḍ*, fly, signifies *mōkṣa*, final release, it becomes वुजिथ् *wujith*, having obtained final release; but वुडिथ् *wuḍith*, having flown (ix. i. 9).

The root मॅश्राव *maṣ^{e}rāv*, cause to forget, usually forms मॅश्रॉविथ् *maṣ^{e}rạvith*, regularly, but in the phrase 'to cause to forget death,' it becomes माषविथ् *māṣawith*. Thus,—

मरुन् माषविथ् *marun māṣawith*, having caused (so and so) to forget death (ix. i. 10).

The suffix क्यथ् *kyăth*, may be added to this form. Thus, करिथ् क्यथ् *karith kyăth*, having done (ix. i. 6).

3. इ *i* (ix. i. 11–15). This is used instead of इथ् *ith*, when the word is repeated to represent frequentative action. In this case both a preceding अ *a* and a preceding आ *a* are modified. Thus,—

कर *kar*, do. — कॅरि कॅरि *kạr^{i} kạr^{i}*, having made over and over again.

मार *mār*, beat. — मॉरि मॉरि *mạ̄r^{i} mạ̄r^{i}*, having beaten repeatedly.

कार *kār*, boil. — कॉरि कॉरि *kạ̄r^{i} kạ̄r^{i}*, having boiled repeatedly.

As in the case of इथ् *ith*, preceding ए *ĕ* and ओ *ŏ* become ई *ī* and ऊ *ū* respectively. Thus,—

छेट *tsĕt*, pound.	छीटि छीटि *tsīt*^{i} *tsīt*^{i}, having pounded continually.
बोस *bŏs*, hear.	बूसि बूसि *būs*^{i} *būs*^{i}, having heard continually.

So also we have—

बेह *bĕh*, sit.	बिहि बिहि *bih*^{i} *bih*^{i}, having sat continually.

When a root ends in इ *i*, the final vowel together with the suffix become य *ya* (*ĕ*); or the form in थ् *th* may be used (12). Thus,—

खि *khi*, eat.	ख्य ख्य *khĕ khĕ* or ख्यथ् ख्यथ् *khyăth khyăth*, having eaten frequently.
चि *ci*, drink.	च्य च्य *cĕ cĕ* or च्यथ् च्यथ् *cyăth cyăth*, having drunk frequently.

Exceptions are, as usual,—

नि *ni*, take.	नि नि *ni ni* or निथ् निथ् *nith nith*, having taken frequently.
दि *di*, give.	दि दि *di di* or दिथ् दिथ् *dith dith*, having given frequently.
यि *yi*, come.	यि यि *yi yi* or यिथ् यिथ् *yith yith*, having come frequently.

4. वुनु *wun*^{u} (fem. वॅञ् *wạñ*; plur. masc. वॅनि *wạn*^{i}, fem. वञ *wañĕ*) used to form nouns of agency (ix. i. 25–27). Thus,—

कर *kar*, make.	करवुनु *karawun*^{u}, a maker.

If a root ends in इ *i*, अव *aw* is inserted and the इ *i* changed to य *y*. Thus,—

खि *khi*, eat.	ख्यववुनु *khyawawun*^{u}.
चि *ci*, drink.	च्यववुनु *cyawawun*^{u}.

Exceptions are,—

नि *ni*, take.	निववुनु *niwawun*^{u}.
दि *di*, give.	दिववुनु *diwawun*^{u}.
यि *yi*, come.	यिववुनु *yiwawun*^{u}.

5. वोलु *wōl*^{u}, (fem. वाज्यञ् *wājĕñ*; plur. masc. वालि *wạl*^{i}, fem. वाज्यञ *wājĕñĕ*) is also used to form nouns of agency. For examples, see below (ix. i. 28–31).

6. ग्राख् *grākh* (fem. ग्राकञ् *grākañ*, *vide ante*, p. 34). Also used to form nouns of agency (ix. i. 28–31).

These two last suffixes are really secondary ones, (see Sec. Suff. No. 9, 10). They are added to abstract verbal nouns, especially to that in उन् *un* (No. 16), the उन् *un* being changed to अन् *an*. Thus,—

कर *kar*, make.	करुन् *karun*, making.	करन्वोलु *karanwōl*^{u}, or करन्ग्राख् *karangrākh*, a maker.
पर *par*, read.	परुन् *parun*, reading.	परन्वोलु *paranwōl*^{u}, or परन्ग्राख् *parangrākh*.

If the abstract noun is feminine (see No. 31*m*) and ends in न् *n*, that न् *n* is changed to ञु *ñ*^{u} or ञ् *ñ*.

ज़ान *zān*, (31*m*) know. ज़ान् *zān* (fem.) or ज़ानुन् *zānun* (masc.) knowledge.	ज़ांञुवोलु (ज़ांञ्वोलु) *zāñ*^{u}*wōl*^{u} (*zāñwōl*^{u}) or ज़ानन्वोलु *zānanwōl*^{u}, or ज़ांञुग्राख् *zāñ*^{u}*grākh*, (ज़ांञ्ग्राख् *zāñgrākh*), or ज़ानन्ग्राख् *zānangrākh*, a knower.

These two suffixes can only be used with feminine abstract nouns when the verb expresses a condition of the body or mind. Thus ज़ान *zān*, know, expresses a condition of the mind, and therefore we can say ज़ांञ्वोलु *zāñwōl*^{u}. But the verb ग्रज़् *graz*, roar, which also has a feminine abstract noun (see No. 31*g*.) ग्रज़् *graz*, cannot form ग्रज़्वोलु *grazwōl*^{u}, because the verb does not express a condition of the mind or body. We can only use the masculine abstract noun, thus, ग्रज़न्वोलु *grazanwōl*^{u}.

If a root ends in इ *i*, the इ *i* becomes य् *y* before अन् *an*, and अन् *an* becomes अन *ana*. Thus,—

खि *khi*, eat.	ख्यनवोलु *khyanawōl*^{u}, ख्यनग्राख् *khyanagrākh*, } an eater.
चि *ci*, drink.	च्यनवोलु *cyanawōl*^{u}, a drinker.

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Exceptions are,—

नि *ni*, take.	निनवोल् *ninawōlᵘ*, or निनग्राख् *ninagrākh*, a taker.
दि *di*, give.	दिनवोल् *dinawōlᵘ*, &c., a giver.
यि *yi*, come.	यिनवोल् *yinawōlᵘ*, &c., a comer.

7. नल् *nal*.

8. लल् *lal*.

9. अल् *al*, ल् *l*.

These three are used as follows with the roots दि *di* and दाव *dāv* in special senses, all obscene. Thus,—

दिनल् *dinal*, an unchaste woman.

माज्यदिनल् *mājĕdinal*, "*mātṛgāmī*;" ब्यन्यदिनल् *bĕñĕdinal*, "*svasṛgāmī*," कोरिदिनल् *kōridinal*, "*kanyāgāmī*."

माज्यदिलल् *mājĕdilal*, "*mātṛgāmī*."

दावल् *dāwal*, an unchaste woman.

माज्यदावल् *mājĕdāwal*, "*mātṛgāmī*;" ब्यन्यदावल् *bĕñĕdāwal*, "*svasṛgāmī*;" कोरिदावल् *kōridāwal*, &c.

माज्यदिल् *mājĕdil*, "*mātṛgāmī*," &c. (ix. i. 32–35).

10. उ् ᵘ (fem. ऊ् ᵃ; plur. masc. इ् ⁱ, fem. य ĕ). This is the termination of past participles. This form is now, however, always used as a past tense, and the true participle is described later on (No. 12) (ix. i. 36–39). Examples are,—

कर *kar*, make.	कॊरु *kọrᵘ*, (it was) made.
पर *par*, read.	पॊरु *pọrᵘ*, (it was) read.
खन *khan*, dig.	खॊनु *khọnᵘ*, (it was) dug.

This suffix is added to all transitive and impersonal verbs (*i. e.*, verbs of the first conjugation), and, as a verbal form, is used when the logical subject (in the case of the agent) is in the first or third person.

It cannot be used when it is in the second person. Thus, कॊरु *kọrᵘ* may mean, 'it was done by me,' or 'it was done by him,' but cannot mean 'it was done by you.' So ॳसु *ạsᵘ*, it-was-laughed by me or by him.

In the case of Intransitive Verbs, it follows the conjugation of these verbs, and is only used in the case of those verbs which are known as "Listed Verbs" (*vide* A List of Kāçmīrī Verbs, *ante*, Vol. LXV, Part I, page 306). These I shall in future call verbs of the second conjugation. It is then used only in the 3rd person. Thus,—

चल *tsal*, flee. चलु *tsal*^{u}, he fled.

Non-listed Intransitive Verbs, which I shall in future call verbs of the third conjugation, do not use this form in उ ^{u}, but take the Aorist form in औव् *auv*, or ओव् *ōv*, used in their case for the Past third person sing. Thus,—

व्यठ *vyaṭh*, be fat. व्यठ्यौव् *vyaṭhyauv*, (not व्यठु *vyaṭh*^{u}), he was fat.

The final व् *v* is dropped before suffixes, and we thus get व्यठ्यौस् *vyaṭhyau-s*, I was fat.

The following verbs are irregular (ix. i. 37, 38),—

चि *ci*, drink, makes च्यौव् *cyauv* (it was) drunk.
खि *khi*, eat, ख्यौव् *khyauv* (it was) eaten.
नि *ni*, take, न्यूव् *nyūv* (it was) taken.

Besides this there are other irregular forms, such as द्युतु *dyut*^{u}, from √ *di*, 'give'; which will be subsequently described under the head of verbs.

This suffix, उ ^{u}, is frequently met in other nouns, which are not verbal forms, *e.g.*, व्यठु *vyaṭh*^{u}, fat.

11. औव् *auv*, or ओव् *ōv* (fem. एय *ĕy*^{a}; plur. masc. एय् *ĕy*, fem. एय *ĕy*^{a}).

This is the termination of the Aorist Participle of verbs of the first and second conjugations, and of the Past Participle of verbs of the third conjugation. As regards its use, see No. 10. The final व् *v* and य् *y* are omitted before suffixes. The form is an old past participle, and can be used with all verbs.

12. मतु *mat*^{u} (fem. मचु *mats*^{u}; plur. masc. मति *mat*^{i}, fem. मच *mats*^{a}). This is used to form the true Past Participle. It is compounded with No. 11, in the case of verbs of the first and second conjugations

and with No. 12 in the case of verbs of the third conjugation, and both members of the compound change for gender, number and case.

The word is also written and pronounced मुतु *mut^{a}*, (fem. मंचु *mạts̠^{a}*; plur. masc. मंति *mạt^{i}*, fem. मचु *mats̠^{a}*) (ix. i. 40).

Examples of the use of this participle are,—

A. First Conjugation. (Form 10).

कंर्मंतु *kạr^{a}mạt^{a}*, or कंर्मुतु *kạr^{a}mut^{a}*, made.

Singular.

	Masc.	Fem.
Nom	कंर्मंतु *kạr^{a}mạt^{a}*.	कंर्मंचु *kạr^{a}mạts̠^{a}*.
Acc.	कंरिमतिस् *kạr^{i}matis*.	करेमचु *karĕmats̠ĕ*.
Ag.	कंरिमंति *kạr^{i}mạt^{i}*.	करिमचि *karimats̠i*.

Plural.

	Masc.	Fem.
Nom.	करिमंति *kạr^{i}mạt^{i}*.	करेमच *karĕmats̠^{a}*.
Acc.	कंरिमत्यन् *kạr^{i}matyan*.	करेमचन् *karĕmats̠an*.
Ag.	कंरिमत्यौ *kạr^{i}matyau*.	करेमचौ *karĕmats̠au*.

Note,—1. The irregular declension of the first half of the compound.

2. The feminine termination of the singular, मचु *mats̠ĕ*. We should (according to iv. 51) except मचु *mats̠^{a}*, but my paṇḍit assures me that मचु *mats̠ĕ* is the correct form. Compare p. 59, ante.

The above declension is as given by my paṇḍit, and is not given by Ī-k.

B. Second Conjugation. (Form 10).

त्संलुमंतु *ts̠ạl^{a}mạt^{a}*, or त्संलुमुतु *ts̠ạl^{a}mut^{a}*, fled.

Sing. Masc. त्संलुमंतु *ts̠ạl^{a}mạt^{a}*.

Fem. त्संजुमंचु *ts̠ạj^{a}mạts̠^{a}* (*vide ante*, pp. 32, 33).

Plur. Masc. त्संलिमंति *ts̠ạl^{i}mạt^{i}*.

Fem. त्सजेमच *ts̠ajĕmats̠^{a}*.

C. THIRD CONJUGATION. (Form 11).

SINGULAR.

	Masc.	Fem.
Nom.	ब्योमंतु *vyaṭhyōmạt*^{u}.	ब्येमंचु *vyaṭhyēmạts*^{a}.
Acc.	ब्येमतिस् *vyaṭhyēmatis*.	ब्येमच *vyaṭhyēmatsĕ*.
Ag.	ब्येमंति *vyaṭhyēmạt*^{i}.	ब्येमछि *vyaṭhyēmatsi*.

PLURAL.

	Masc.	Fem.
Nom.	ब्येमंति *vyaṭhyēmạt*^{i}.	ब्येमछ *vyaṭhyēmats*^{a}.
Acc.	ब्येमत्यन् *vyaṭhyēmatyan*.	ब्येमछन् *vyaṭhyēmatsan*.
Ag.	ब्येमत्यौ *vyaṭhyēmatyau*.	ब्येमछौ *vyaṭhyēmatsau*.

The following forms are irregular :—

FROM	PAST PARTICIPLE.
यि *yi*, come.	आमंतु *āmạt*^{u}.
अछ *ats*, enter.	छामंतु *tsāmạt*^{u}.
नेर *nēr*, issue.	द्रामंतु *drāmạt*^{u}.
प्रस *pras*, give birth.	प्यामंतु *pyāmạt*^{u}.
ज़ि *zi*, be born.	ज़ामंतु *zāmạt*^{u}.
मर *mar*, die.	मूमंतु *mūmạt*^{u}, or मुदुमंतु *mūd*^{u}*mạt*^{u}.

Of all these, except मुदुमंतु *mūd*^{u}*mạt*^{u}, the first number of the compound does not change for number or case. Thus,—

Sing.	Masc.	आमंतु *āmạt*^{u}.
	Fem.	आमंचु *āmạts*^{a}.
Plur.	Masc.	आमंति *āmạt*^{i}.
	Fem.	आमछ *āmats*^{a}.

The forms for मूदमतु *mūdᵘmątᵘ* are.

Sing. Masc. मूदमतु *mūdᵘmątᵘ*.

Fem. मूमच *mūmątsᵘ*.

Plur. Masc. मूदिमति *mūdⁱmątⁱ*.

Fem. मूमच *mūmątsᵘ*.

In other words मूदमतु *mūdᵘmątᵘ* is only used in the Masculine.

13. मुतु *mutᵘ*, see No. 12 मतु *mątᵘ*.

14. अनय् *anay*. This gives the force of the past conjunctive participle, negatived (ix. i. 51).

कर *kar*, make.	करनय् *karanay*, not having made.
गर *gar*, make.	गरनय् *garanay*, not having made.
पर *par*, read.	परनय् *paranay*, not having read.
पोठ *pōṭh*, be fat.	पोठनय् *pōṭhanay*, not having become fat.
हि *hi*, buy.	ह्यनय् *hĕnay*, not having bought.

Irregular are,—

नि *ni*, take.	निनय् *ninay*, not having taken.
दि *di*, give.	दिनय् *dinay*, not having given.
यि *yi*, come.	यिनय् *yinay*, not having come.

15. अनी *anī*. This is the first of a series of forms, connected with the Sanskrit participle in अनीयः *anīyaḥ*. It is used as an impersonal future passive participle, like the Latin *faciendum* (ix. i. 50). Thus,—

कर *kar*, make.	करनी *karanī*, it is to be made.
पक *pak*, go.	पकनी *pakanī*, it is to be gone.
वुथ *wŏth*, rise.	वुथनी *wŏthanī*, it is to be risen (one must rise).
चि *ci*, drink.	च्यनी *cĕnī*, it is to be drunk.
हि *hi*, buy.	ह्यनी *hĕnī*, it is to be bought.

Irregular, as usual are,—

नि *ni* take.	निनी *ninī*, it is to be taken.
दि *di*, give.	दिनी *dinī*, it is to be given.
यि *yi*, come.	यिनी *yinī*, it is to be come.

16. उन् *un*.

17. ॳनु *ạn^{u}*.

18. उनु *un^{u}*.

These three are used indifferently for one another (ix. ii. 2, 3). The first is of the first declension, and the second and third of the second. Their declension is as follows :—

	Singular.	Plural.
Nom.	करन् *karun*.	करन् *karan*.
Acc.	करनस् *karanas*.	करनन् *karanan*.
Ag.	करनन् *karanan*.	करनौ *karanau*.
Obl.[1]	करन *karan^{u}*	करनौ *karanau*.
Nom.	करॳनु *karạn^{u}* or करनु *karun^{u}*.	करॳनि *kar^{a}n^{i}*.
Acc.	(not used).	(not used).
Ag.	करॳनि *kar^{a}n^{i}*.	(not used).
Obl.[1]	करनि *karani*.	(not used).

If the root ends in इ *i*, the first and third forms are not used (ix. i. 21, 24). We only have forms like,—

	Nom. Masc.	Acc. Sing.
खि *khi*, eat.	ख्यॳनु *khyạn^{u}*.	ख्यनस् *khyanas*.
हि *hi*, buy.	ह्यॳनु *hyạn^{u}*.	ह्यनस् *hyanas*.
चि *ci*, drink.	च्यॳनु *cyạn^{u}*.	च्यनस् *cyanas*.

Exceptions, as usual, are,—

नि *ni*, take.	निनु or न्युनु *nyun^{u}*.	निनस् *ninas*.
दि *di*, give.	दिनु or द्युनु *dyun^{u}*.	दिनस् *dinas*.
यि *yi*, come.	यिनु or य्युनु *yyun^{u}*.	यिनस् *yinas*.

This is used,—

(*a*) As an adjective.

(*b*) As an abstract verbal noun.

(*a*) As an adjective, it is equivalent to the Sanskrit participle in अनीयः *anīyaḥ*. Thus, करन् *karun* or करॳनु *karạn^{u}*, means 'it is to be

[1] The oblique form is that form which the agent case assumes before post-positions.

made' (masc.). Its feminine is करॅञ् *karạñ*. Examples of its use are,—

इह् पाठ् छुह् परुन् (or परॅनु) *yih pāṭh* (masc.) *chuh parun* (or *parạnᵘ*), this lesson is to be read.

इह् पूथि छह् परॅञ् *yih pūthⁱ* (fem.) *chŏh parạñ* this book is to be read.

This adjective is used in a peculiar idiom with the verb गछ् *gatsh*, go, be proper (Cf. French *ça ira*). The past of this verb, in this sense is गॅछु *gạtshᵘ*, not गौव् *gauv*. It is only used in the future and past tenses, not in the present. Examples of the idiom are (ix. i. 42).

चुह् गछख् मारॅनु (or मारुनु) *tsᵘh gatshakh mārạnᵘ* (or *mārunᵘ*) you deserve a beating, literally you will go with propriety to be beaten.

चा गछि सुह् मारॅनु *tsŏ gatshi suh mārạnᵘ*, you ought to beat him, literally, he will go to be beaten by you.

चा गछि स ज़नान मारॅञ् *tsŏ gatshi sᵃ zanānᵃ mārạñ*, you should beat that woman, literally, that woman will go to be beaten (fem.) by you.

चा गॅछु सुह् न्यचिवु मारॅनु *tsŏ gạtshᵘ suh nĕchyuvᵘ mārạnᵘ*, you should have beaten that boy, lit., that boy went to be beaten by you.

चा गॅछ स ज़नान मारॅञ् *tsŏ gạtshᵃ sᵃ zanānᵃ mārạñ*, you should have beaten that woman.

The same form is used with the verb लग *lag*, be proper, in much the same sense. This is only used in the Future and Past Conditional tenses (ix. i. 43). Thus,—

तॅतु लगि चु गछॅनु *tạtᵘ lagi tsŏ gatshạnᵘ*, you should go there. Here the participle is impersonal, and the phrase is literally, the going there by you will be proper. If the object is feminine, the participle must be feminine. Thus,—

चु लगि मारॅञ् स ज़नान *tsŏ lagi mārạñ sᵃ zanānᵃ*, you should beat that woman, literally, that woman will be proper to be beaten by you.

So, also in the Past Conditional तॅतु लगिहे गछुनु *tạtᵘ lagihĕ gatshunᵘ* one (I, you, &c.) should have gone there.

The root पज़ *pas*, be proper, is used in exactly the same way (ix. i. 44). Thus, चु पज़िहे सुह् मारुनु *tsŏ pasihĕ suh mārunᵘ* you should have beaten him. Lit. He would have been proper to be beaten by you.

Instead of the agent case, the genitive can be used, in all these idioms (ix. i. 45). Thus we may say,—

च्योनु गछि सुह् मारॅनु *cyōn*ᵉ (instead of *tsě*) *gatshi suh mārṇn*ᵉ.

च्यांञ् गछि स् सनान मारॅञ् *cyāñ* (fem.) *gatshi s*ᵉ *sanān*ᵉ *mārṇñ*.

So also in the plural,—

च्यानि गछन् तिम् मारॅनि *cyān*ⁱ *gatshan tim mār*ᵉ*n*ⁱ, you should beat them.

च्याञ् गछन् तिम मारञ् *cyāñě gatshan tim*ᵉ *mārañě*, you should beat them (fem.).

Pronominal suffixes can also be added to the main verb (not to the participle) (ix. i. 46). The formation of these suffixes will be dealt with in the chapter on verbs.

गछुस् करनु *gạtshu-s karun*ᵉ, it should have been done *to him*.

गछुय् करॅनु *gạtshu-y karṇn*ᵉ, it should have been done for thee.

लग्यस् करन् *lagy-as karun*, it should be done for him.

पस्यम् करन् *pasy-am karun*, it should be done for me.

(*b*) As a substantive, the form is used as a masculine Abstract Verbal Noun, or Infinitive (ix. ii. 2, 3 and ff). Thus,—

कर *kar*, make. — करन् *karun*, करॅनु *karṇn*ᵉ, or करनु *karun*ᵉ, the act of making, to make.

The accusative singular is used with the post-position कितु or क्युतु *kyut*ᵉ (ix. i. 17) to form a dative. *E.g.*, परनस् कितु *paranas kyut*ᵉ, for reading. Thus,—

परनस् कितु प्रङ् *paranas kyut*ᵉ *praŋg*, a couch for reading. कितु *kyut*ᵉ is an adjective.

We thus have,—

परनस् कितु प्रङ् *paranas kyut*ᵉ *praŋg*, a couch (masc. sg.) for reading.

परनस् किति गर *paranas kit*ⁱ *gar*ᵉ, houses (masc. pl.) for reading.

परनस् कितॖ चूकि *paranas kits*ᵉ *cūk*ⁱ, a chair (fem. sg.) for reading.

परनस् कित्स चोक *paranas kits*ᵉ *cōkě*, chairs for reading.

In all the above it will be seen that the essential meaning of the verb is active. A couch for reading means a couch for reading something,—*e.g.*, a book,—and the verb is not changed whatever the gender of the object may be. Thus पूथि *pūth*^{i}, a book, is feminine, but we still say

यिह् पूथि (or यिथ् पोथ्य) परनस् क्युतु प्रङ्ग *yih pūth*^{i} (or *yith pŏthĕ*) *paranas kyut*^{u} *prang*, a couch for reading this book.

We may also use the dative of other verbal nouns in the same way. Thus, च़ेटनस् क्युतु *tsĕṭanas kyut*^{u} or (No. 30*d.*) च़ेटस् क्युतु *tsĕṭas* (masc.) *kyut*^{u}, for grinding to powder; ग्रज़नस् क्युतु *grazanas kyut*^{u} or (No. 31*g.*) ग्रज़ि क्युतु *grazi* (fem.) *kyut*^{u}, for roaring.

But if the verb is used passively then it agrees with the subject in gender, and the form is no longer substantival but adjectival. Thus, 'a book for reading' means 'a book for being read,' and we must say,—

परंञ् कित्सु पूथि *parañ kits*^{a} *pūth*^{i}.

On the other hand we say परनस् कित्सु चूकि *paranas kits*^{a} *cūk*^{i}, because the phrase means a chair for reading, and not a chair for being read.

Note that when the verb is used passively, it is in the form of the *nominative* feminine, not in the accusative, although preceding कित्सु *kits*^{a}.

We may also use the nominative masculine before क्युतु *kyut*^{u} (ix. i. 22, 23) when the verb is used passively. Thus परुनु (or परुन् or परंनु) क्युतु पोस्तुख् *parun*^{u} (or *parun* or *parạn*^{u}) *kyut*^{u} *pŏstukh* (masc. sg.), a book for reading. We thus get the following adjectival forms when the verb is used passively,—

Masc. Sg. परंनु क्युतु पोंस्तुख् *parạn*^{u} *kyut*^{u} *pŏstukh*, a book for reading.

(We cannot say परंनु क्युतु प्रङ्ग *parạn*^{u} *kyut*^{u} *prang*, a couch for reading).

Masc. Pl. रंनिनि कितिि हाख् *ran*^{a}*n*^{i} *kit*^{i} *hākh*, vegetables for cooking.

Fem. Sg. परंञ् कित्सु पूथि *parañ kits*^{a} *pūth*^{i}, a book for reading.

Fem. Pl. करञ़् किञ़् काम्ञ़् *karañĕ kiṭṣ° kāmĕ*, businesses (fem. pl.) to be done.

These are all capable of declension. Thus,—(acc.) परनस् किटिस् पॊस्तकस् छुह् थवान् *paranas kitis pŏstakas chuh thawān*, he places a book for reading.

The oblique base of the form in अन् *an°* is used to indicate a purpose (ix. i. 18). I note that in poetry the form ends in अने *anĕ*, not in अनि *ani*. Thus,—

परनि (or poetical परने) गछान् छुह् *parani* (or poetical *paranĕ*) *gaṭṣhān chuh*, he goes to read. रननि गौव् *ranani gauv*, he went to cook.

When the word समख *samakh*, meet, is used in this form, it means to pay a visit of condolence. Thus, समखनि गौव् *samakhani gauv*, he went to pay a visit of condolence. Otherwise the ordinary dative of the verbal noun in अन् *un* is used. Thus, समखन पुछ्य् रूद् *samakhana puṭṣhy rūd°*, he stopped to meet him (ix. i. 19).

This verbal form is used to form Inceptive and Desiderative compounds. Thus,—

Inceptive compounds, are made with the infinitive in अन् *an°* or उन् *un°*, and the verb हि *hi*, take (viii. i. 57). Thus, सुह् छुह् खत् लेखुन् ह्यवान् *suh chuh khăth lĕkhun° hyawān*, he begins to write a letter; करुन् ह्यवान् छुह् *karun hyawān chuh*, he begins to do. If the object is feminine, the feminine infinitive is used. Thus, सुह् छुह् ज़नान मारञ़् ह्यवान् *suh chuh zanān° mārañ hyawān*, he begins to beat the woman. These forms are however, almost always used in the past tense. Thus, करुन् ह्योतुन् *karun hyatun*, he began to read, (and is doing it now). तमि छुह् खत् लेखुन् ह्योतमत् *tami chuh khăth lĕkhun° hyat°mat°*, he has begun to write the letter. Literally, by him the letter to-be-written has been taken. So तमि छेह् ज़नान मारञ़् ह्येछमछ् *tami chhĕh zanān° mārañ hĕṭṣ°maṭṣ°*, he has begun to beat the woman (ix. i. 41).

Another way of forming inceptive compounds is to use the oblique form of the infinitive with the verb लग *lag* already mentioned. Thus,—

सुह् करनि लग् *suh karani lag°*, he began to do.

सुह् लगु खथ् लेखनि *suh lagᵉ khăth lĕkhani*, he began to write the letter.

सुह् लगु ज़नान मारनि *suh lagᵉ zanānᵉ mārani*, he began to beat the woman. It will be observed that this form of the verbal noun does not change for gender.

Similarly, **Desiderative compounds** are made with the verb यछ् *yitsh*, wish. Thus,—

सुह् छुह् खथ् लेखुनु यछान् *suh chuh khăth lĕkhunᵉ yitshān*, he wishes to write the letter.

सुह् छुह् ज़नान मारुन् यछान् *suh chuh zanānᵉ mārạñ yitshān*, he wishes to beat the woman.

तमि यछु ज़नान मारन् *tamⁱ yitshᵃ zanānᵉ mārạñ*, he wished to beat the woman.

In the formation of this abstract noun the following **irregularities** appear (ix. ii. 4). Only one form of the infinitive is given, but the others follow the same rule,—

तल *tal*, fry.	तलुन् *talun* or तल्युन् *talyun*.
बस *bas*, fry, serve.	बसुन् *basun* or बस्युन् *basyun*.

Some verbs only use their Abstract Noun in the Feminine, and, moreover, are then sometimes irregular in their formation (ix. ii. 24 and ff.). They are the following:—

	Abstract Nouns.
छर *tsar*, be inwardly wrathful (impersonally).	छरिन् *tsariñ*, inward wrath.
छुव *tsuv*, quarrel (impersonally).	छुविन् *tsuviñ*.

[These two, when used with other verbs, take the *regular* feminines in phrases like,—

अमिस् हेचुन् छरन् *amis hĕtsᵃn tsarạñ*, he began to be angry. Literally, being angry began to him].

मोरव *mōrav*, bear (of pain, impersonally).	मोरवुन् *mōravᵃñ*.
मर्छ *marts*, be impatient (used impersonally).	मर्छुन् *martsᵃñ*.

19. अ॑ञ् *ạñ*.

20. इञ् *iñ*.

21. अञ् *ᵃñ*.

These are all Feminine forms of the masculine verbal adjectives, and of the masculine abstract nouns or infinitives, in उन् *un*, अ॑न् *ạn*ᵃ, or उन् *un*ᵘ (Nos. 16–18). No. 19 is the regular feminine of all three, and is discussed under the head of those suffixes.

It is also specially used to form a feminine abstract noun in the case of the following verb.

चेन *tsēn*, know by a sign, चेनव॑ञ् *tsēnavạñ* the giving of a sign (ix. ii. 43).

In the case of the following verbs it is only used in the fem. pl. (अञ *añ*ᵃ) (ix. ii. 42),—

कड *kaḍ*, bring out.	कडञ *kadañ*ᵃ, blaming.
पासर *pāsᵃr*, blame.	पास्रञ *pāsᵃrañ*ᵃ, blaming.
शुक *çruk*, weep.	शुकञ *çrukañ*ᵃ, weeping.

A few verbs (mostly connected with female ideas, and mostly used impersonally) have no masculine forms, and are also discussed under the head of Nos. 16–18.

They have only feminine abstract nouns or infinitives in इञ् *iñ*, or अञ् *ᵃñ*. For easy reference, I repeat them here.

The two following form their abstract or infinitives in इञ् *iñ*, and in no other way (ix. ii. 24). That is to say they have no infinitive in उन् *un*.

त्सर *tsar*, be inwardly wrathful, whether referring to a man or a woman, always used impersonally, and always in the feminine. Thus, तस् त्स॑र् *tas tsạrᵃ* (fem.), of him or her inward wrath was felt, *i.e.*, he or she was inwardly angry. Abstract noun or infinitive त्सरिञ् *tsariñ*, not त्सरुन् *tsarun* or त्सर॑ञ् *tsarạñ*, inward wrath. त्सरुन् *tsarun*, does occur, but it is the abstract noun or infinitive of another verb, त्सर *tsar*, increase.

Other examples of the use of this curious verb is तस् त्सरान् छेह् *tas tsarān chhĕh* (fem.) he or she is inwardly angry. तस् त्सरि *tas tsari*, he or she will be angry.

चुव *t̤suv*, (ix. ii. 24) quarrel, also used impersonally, and in the feminine. Abstract noun or infinitive चुविञ् *t̤suviñ*, quarrelling.

Examples of use,—

Present tense, सुह् छुह् चुवान् *suh chhuh t̤suvān*, he is quarrelling.

Future tense, सुह् चुवि *suh t̤suvi*, he will quarrel.

Past tense, only used in the feminine,—

तमि चुव *tąmⁱ t̤suvᵃ*, by him quarrelling was dọne.

तमि चुव *tami t̤suvᵃ*, by her quarrelling was done.

Note, that in the Past, it is always used impersonally, and in the feminine gender though it may refer to males.

We thus see that चर *t̤sar* is always construed with the genitive (तस् *tas*), but चुव *t̤suv*, in the Present and Future as an ordinary Intransitive Verb, and in the Past as an Impersonal Verb.

The two following verbs, form their abstract nouns or infinitives in अञ् ᵃñ, and in no other way.

मोरव *mōrav*, (viii. iii. 25) bear pain, used impersonally and in the feminine in the past tenses only. Abstract noun or infinitive मोरवञ् *mōravᵃñ*.

Examples of the use of this verb,—

Present tense, सुह् छुह् मोरवान् *suh chuh mōravān*, he is bearing pain.

Future tense, सुह् मोरवि *suh mōravi*, he will bear pain.

Past tense, तमि मोरव *tąmⁱ mōrąvᵃ* (fem. impersonal) (pain) was borne by him, he bore pain.

मर्च *mart̤s* (ix. ii. 25), be impatient. Abstract noun, or infinitive, मर्चञ् *mart̤sᵃñ*.

Examples of use,—

Present tense, तस् छह् मर्चान् *tas chhŏh* (fem.) *mart̤sān*, of that man, or of that woman, there is impatience.

Future tense, तस् मर्चि *tas mart̤si*, of that man, or of that woman, there will be impatience.

Past tense, तस् मर्च *tas mąrt̤sᵃ*, of that man, or of that woman, there was impatience.

It is thus construed exactly like चर *t̤sar*.

The following verbs optionally form feminine abstract nouns or infinitives in अञ् *ᵉñ*, in addition to the ordinary masculine one in उन् *un* (ix. ii. 26).

खस् *khᵉs*, pluck the hair. In the case of this verb, खसुन् *khᵉsun* (masc.) is used when men are referred to, and खसञ् *khᵉsᵉñ* (fem.) when women are referred to (*sensu obscœno*).

फिच *phitṣ*, forget; फच *phŏç*, be inwardly angry; फुह *phuh*, be inwardly angry. In the last two the fem. abstract noun is used of the wrath of females.

वसाव *wasav*, moisten; वुच *wutṣ*, be burnt.

The following verbs optionally form the feminine abstract noun in इञ् *iñ*, in addition to the ordinary masculine one in उन् *un* (ix. ii. 27–32).

सार *sār*, feel (see No. 26); खुत *khut*, dig from below; टुव *ṭuv*, close (of a flower); डुव *ḍuv*, sweep; डल *ḍal*, pass over; त्रुक *truk* (see No. 30*a*), bite in pieces; थक *thĕk*, praise; नच *natṣ*, dance; नट *naṭ*, tremble; नम *nam*, bend; वुस *wus*, appear (as water from a spring); वुठ *wuṭh*, twist; वुप *wup*, burn inside; लिव *liv*, smear (makes लिविञ् *liviñ*, or लिपिञ् *lipiñ*); ल्यव *lyav*, lick; कर *kar*, do (करिञ् *kariñ*, however, only means a mason's trowel); वट *waṭ*, twist (वटिञ् *waṭiñ* means a collection); फर *phar*, steal (फरिञ् *phariñ* means a female thief). Thus, सारिञ् *sāriñ*, feeling.

If the secondary suffix अल् *al* (sec. suf. No. 6) is ever used with any abstract verbal noun, it cannot be used with the masculine form, but only with the feminine form in इञ् *iñ* (ix. ii. 27). This अल् *al* is only used with a few verbs. Thus, थकिञल् *thĕkiñal*, a praiser; नटिञल् *naṭiñal*, a trembler, and so on.

22. अन् *an*, (masculine). Used to form masculine abstract nouns in the case of three verbs (ix. ii. 41). Thus,—

चि *ci*, drink.	च्यन् *cyan* (masc.) drinking.
खि *khi*, eat.	ख्यन् *khyan* (masc.) drinking.
हि *hi*, place.	ह्यन् *hyan* (masc.) placing.

20. अन् *an* (fem.). Used to form feminine abstract nouns in the case of the following verbs (ix. ii. 35; 37) कपट *kapaṭ*, cut; दुन *dᵉn*,

shake out dust; नखाव *nakhāv*, obliterate; पिल *pil*, arrive; फिर *phir*, turn over (pages); माज़ *māz*, be intent upon; मिलव *milav*, unite; मुचर *mučar*, open; मूर *mūr*, shell (pease, &c.); ल्यव *lyav*, lick; वुठ *wuṭh*, twist; वुह *wuh*, be not extinguished; ऑडर *ạd*^{e}*r*, mix; खँडर *khạṇḍ*^{e}*r*, divide; छ़ोटर *tshŏṭ*^{e}*r*, make small; ज़ीठर *zīṭh*^{e}*r*, make long; टोटर *ṭŏṭ*^{e}*r*, have insufficient means of livelihood; पीठर *pīṭh*^{e}*r*, blame and instruct; फुटर *phuṭ*^{e}*r*, break; बडर *bạḍ*^{e}*r*, make great; बाँगर *bạ̄g*^{e}*r*, divide; मोटर *mŏṭ*^{e}*r* make thick; वोवर *wŏw*^{e}*r*, shave metal.

Thus, कपटन् *kapaṭan* (fem.) cutting.

The verb गिलव *gilav*, whirl about, forms गिलन् *gilan*, which means 'an attempt' (ix. ii. 36).

The verb नव *nav*, be new, forms नॉवरन् *nọ̆v*^{e}*ran*, raking up an old story against a person (ix. ii. 38).

The verb लार *lār*, touch, forms लारन् *lāran*, which means 'trembling' (ix. ii. 40).

Some people use this form with the roots तँञर *tạñ*^{e}*r*, dilute; तँचर *tạts*^{e}*r*, make hot; स्यँज़र *syạz*^{e}*r*, make straight (ix. ii. 39).

24. रब् *rab*. This is optionally used in the case of the root मश *maṣ*, to form a masculine verbal abstract noun (ix. ii. 5). Thus, मश्रब् *maṣrab*, forgetting.

25. उ *ᵘ*, this is optionally used to form masculine verbal abstract nouns from the three following roots (ix. ii. 6).

दोदर *dŏdar*, rot.	दोदरु *dŏdạr*^{u}, rotting.
ज़्वज़र *zŏzar*, wither.	ज़्वज़रु *zŏzạr*^{u}, withering.
सोसर *sŏsar*, decay.	सोसरु *sŏsạru*, decaying.

26. ॰ *^{a}* is used optionally to form feminine verbal abstract nouns in the case of the following verbs (viii. ii. 62, 63, 68, 72, 79).

तछ *tach*, pare, तँछ् *tạch*^{a}, scratching (also तछ् *tăch*); रछ *rach*, protect, रँछ् *rạch*^{a}, protection; छ़ाड *tshāḍ*, search, छ़ाँड् *tsạ̄ḍ*^{a}, searching; छ़ाँड *tshā̃ḍ*, search (with a nasal), makes either छ़ाँड् *tshạ̄̃ḍ*^{a}, or छ़ाँड् *tshā̃ḍ*; छान *chān*, sift, छाँन् *chạ̄ñ*^{a}; दोन *dōn*, card cotton, दूञ् *dūñ*^{a}; चार

thār, be quick, थाॅर् *thạr*^{a}; बाबर *bābar*, be quick, बाॅबर् *bābạr*^{a}; सार *sār*, feel, साॅर् *sạr*^{a} (*vide* p. 210); हन्दर *hạnd*^{a}*r*, be cold, हन्दर् *hạnd*^{a}*r*^{a}.

27. अ *a* (masc.); used optionally to form masculine verbal abstract nouns in the case of the following verbs (ix. ii. 7).

छ्वम्ब *chŏmb*, husk; ज़्वस *zŏs*, cough; बगार *bagār*, fry in oil; ब्यह *bĕh*, sit; लम *lam*, pull; ल्वस *lŏs*, be weary; वुन *wun*, be unlucky.

Thus, छ्वम्ब *chŏmb*^{a}, the act of husking, and so on.

28. अ *a* (fem.) used optionally to form a feminine abstract verbal noun in the case of the verb वुंग *wuṅg*, to howl like a dog, in a special meaning (ix. ii. 57).

Thus, वुंग *wuṅg*^{a}, lying awake at night on account of some care.

वुंग् *wuṅg*, means a dog's howl.

29. आव् *āv*. Used optionally in the case of the verb लद् *lad*, send, build, elevate, push, when it means 'build,' to form a masculine abstract noun. लदाव् *ladāv*, also means, the wages of building (ix. ii. 8).

30. ——— (masc.). Several verbs optionally drop all suffixes to form abstract nouns. In such cases roots ending in hard consonants aspirate them in the nominative singular and plural. These roots are classed according to their final letters. In the case of causal roots ending in अव *av*, the अव *av* is dropped.

(*a*) क *k*, certain verbs in क *k* and कव *kav*, make optional verbal abstract nouns by changing the क *k* or कव *kav* to ख् *kh* (ix. ii. 9). These verbs are,—

छ्वकव *chŏkav*, wash.

छ्वक *tshŏk*, become speechless.

टक *ṭak*, bite in two with a noise.

टुक *ṭuk*, bore like a rat.

ट्वकव *ṭŏkav*, cause to disappear.

ठुक *ṭhuk*, bury.

त्रुक *truk*, cut to pieces, eat (*vide* p. 210).

थक *thak*, be weary.

पाकव *pākav*, cook.

फुक *phuk*, blow up fire.

ब्रक *brak*, clench with the teeth.

Thus, छॊख् *chŏkh*, the act of washing. छ़ॊख् *tshŏkh*, speechlessness and so on. The root फुक *phuk* becomes फॊख् *phŏkh*, when it means 'to puff.' Otherwise it is simply फुख् *phukh*, the blowing of a fire.

(*b*) ग *g*. This case is exactly similar to the preceding one. It occurs in the case of three verbs (ix. ii. 10). Thus,—

	OPTIONAL FORM OF ABSTRACT NOUN.
दगव *dŏgav*, husk.	दग् *dŏg*, husking.
रंग *rayg*, paint.	रंग् *rayg*, painting.
सगव *sagav*, water plants.	सग् *sag*, watering.

(*c*) च *ts* (ix. ii. 11). It occurs only in the case of the verb,—

वाँच *wătş*, cheat; abstract noun वाँच् *wătsh*, cheating.

(*d*) ट *ṭ* (ix. ii. 12).

चेट *tsĕṭ*, powder; लूट *lūṭ*, rob; वाट *wāṭ*, join. These can form abstract nouns in ठ *ṭh*. Thus, चेठ् *tsĕṭh*, pounding to powder.

(*e*) ड *ḍ* (ix. ii. 13).

गंड *gaṇḍ*, tie; optional abstract noun, गंड् *gaṇḍ*, tieing.

(*f*) न *n* (ix. ii. 14).

खन *khan*, dig; छन *tshŏn*, cut; optional abstract nouns, खन् *khan*, digging, छन् *tshŏn*, cutting.

(*g*) प *p*. The following verbs optionally make their abstract nouns in फ् *ph* (ix. ii. 15).

कांप *kạmp*, tremble; कप *krp*, cut with scissors; चाप *tsāp*, chew (Cf. No. 31*n*.); जप *sap*, mutter prayers; टप *ṭap*, kick of a horse, &c.

Thus, कांफ् *kạmph*, trembling, and so on.

(*h*) म *m* (ix. ii. 16).

ब्रम *bram*, be in error; abstract noun, optionally, ब्रम् *bram*.

(*i*) र *r* (ix. ii. 17).

चार *cār*, tie tightly.

चीर *cīr*, wring out.

तार *tār*, cross over (active).

फुकार *phukār*, speak in anger, bubble up (of steam).

फ्यार *phyăr*, strain (liquid).

मार *mār*, beat.

सोर *sŏr*, remember.

Thus, optional abstract noun, चार् *căr*, tieing tightly.

(*j*) ल *l* (ix. ii. 18).

च्यल *tsĕl*, force inside (active).

छल *tshal*, cheat.

ज़ल *z°l*, scrape.

तोल *tŏl*, weigh.

दल *dal*, split (active).

मेल *mĕl*, meet.

Thus, optional abstract noun, च्यल् *tsĕl*, forcing inside.

(*k*) व *w* (ix. ii. 19).

ज़ुव *zuv*, live.

डुव *ḍuv*, sweep.

ताव *tăr*, heat.

वोहव *wŏhav*, curse.

These optionally form their abstract nouns in व् *v*. Thus, ज़ुव् *zuv*, life; वोहव् *wŏhav*, cursing.

(*l*) स *s* (ix. ii. 20).

रस *ras*, be juicy.

हसव *h°sav*, incite.

Thus, रस् *ras*, juiciness; हस् *h°s*, inciting.

(*m*) ह *h* (ix. ii. 21, 22).

ग्रह *g°h*, grind.

च्यह *ts°h*, suck.

ग्रह् *g°h*, grinding; च्यह् *ts°h*, sucking. The former also makes गस् *gas*, grinding.

31. ——— (fem.). Several verbs optionally drop all suffixes to form feminine abstract nouns. In such cases, roots ending in hard consonants aspirate them in the nominative singular. These roots are classed according to their final letters.

In the case of causal roots ending in अव *av*, the अव *av*, is dropped. The following are the verbs :—

(*a*) क *k* (ix. ii. 56).

छक *chak*, scatter.

छिक *chik*, sprinkle.

चमक *camak*, shine.

ट्क *ṭ^{a}k*, run.

फूंक *phūk*, smell.

शँक *çẽk*, doubt.

Thus, छख् *chăkh*, (fem.) a scattering, a sowing of seed; शँख् *çẽkh* (fem.), doubting.

(*b*) ख *kh* (ix. ii. 75).

There is only one, and it is irregular. लेख् *lĕkh*, write, makes लेफ् *lĕph*, a writing (nom. pl. लेफ *lĕph^{a}*).

(*c*) ग *g* (ix. ii. 57).

ज़ाग *zāg*, be watchful.

टाँग *ṭãg*, emit a loud cry.

दग *dag*, beat.

मंग *mang*, ask.

लग *lag*, be with.

लाग *lāg*, imitate.

वुंग *wung*, bark (of a dog).

शंग *çŏng*, sleep.

Thus, ज़ाग् *zāg*, watchfulness. वुंग् *wung*, is, specially, a dog's howl. वुंग *wung^{a}*, means the lying awake at night owing to some care.

(*d*) छ *ch* (ix. ii. 61).

तछ *tach*, pare.

मन्दछ *mandach*, be ashamed.

Thus, तछ् *tăch*, scratching. The first may also form तछ *tąch^{a}* (62).

(*e*) च *ts* (ix. ii. 58).

पच *pats*, trust with a loan.

रोच *rōts*, be preferred.

श्रोच *çrōts*, be pure.

Thus, पछ् *pătsh*, trust (of all kinds), रोछ् *rōtsh*, preference.

(*f*) छ् *tsh* (ix. ii. 59).

इछ *yitsh*, wish.

प्रिछ *pritsh*, ask.

Thus, इछ् *yitsh*, wishing. We say प्रिछ्गरि कॊरनस् *pritsh*^{a}*-gār*^{a} *kar*^{a}*-n-as*, asking, &c., was done by him for him.

(*g*) ज *z* (ix. ii. 64).

ग्रज *graz*, roar.

Thus, ग्रज् *graz*, a roaring; ग्रज़ि क्युतु *grazi kyut*^{u}, for roaring (ix. i. 17).

(*h*) ट *ṭ* (ix. ii. 65).

त्सुँट *tsũṭ*, break wind with noise.

छट *tshaṭ*, winnow.

फुट *phuṭ*, be broken.

Thus, छठ् *tshăṭh*, winnowing.

(*i*) ठ *ṭh* (ix. ii. 66).

त्यठ् *ṭyăṭh*, be bitter. The abstract noun, त्यठ् *ṭyăṭh*, means necessity, necessariness.

Thus, तमाकि त्यठ् *tamāk*^{i} *ṭyăṭh*, the want of tobacco.

(*j*) ड *ḍ* (ix. ii. 67, 68).

मांड *mãḍ*, mix.

छांड *tshãḍ*, search.

The latter makes छांड् *tshãḍ*, or छांडु *tshãḍ*^{u}. [The verb छाड *tsāḍ*, search, without the nasal, always makes छाडु *tsāḍ*^{u}].

(*k*) त *t* (ix. ii. 69).

न्यत *nyat*, shear.

लतव *latav*, kick.

Thus, न्यथ् *nyăth*, a shearing; लथ् *lăth*, a kick.

(*l*) द *d* (ix. ii. 70).

पद *pad*, break wind.

प्यद *pyad*, be cognisant of.

पंद *pŏnd*, sneeze.

Thus, पंद् *pŏnd*, a sueeze.

(*m*) न *n* (ix. ii. 71).

आमन *āman*, change for the bad.

ज्ञान *zān*, know.

Thus, आमन् *āman*, a change for bad.

(*n*) प *p* (ix. ii. 73).

च़ाप *tsāp*, gnaw.

Thus, च़ाप् *tsāph*, a gnawing (Cf. No. 30*g*.).

(*o*) फ *ph* (ix. ii. 74).

वुफ *wuph*, fly.

Thus, वुफ् *wuph* a flying.

(*p*) ब *b* (ix. ii. 76).

रंब *ramb*, be beautiful.

शूब *çūb*, be beautiful.

Thus, रंब् *ramb*, beauty.

(*q*) य *y* (ix. ii. 77).

प्रय *pray*, be pleased with.

Thus, प्रय् *pray*, love.

(*r*) र *r* (ix. ii. 78).

आवर *āwar*, cover.

डख्यर *ḍạkh^{e}r*, depend upon.

टुर *ṭụr*, be cold.

थॊथर *thạthar*, be quick.

दोर *dōr*, run.

मुर *mūr*, husk.

लार *lār*, touch.

सखर *sakhar*, set forth.

लार् *lār*, means absconding. The verb दूंछ्यर *dūntsh^{e}r*, separate, forms दूंछ् *dūntsh*, separating (ix. ii. 60). The verb, वड्यर *waḍ^{e}r*, bury makes वड् *waḍ* (ix. ii. 67).

(*s*) ल् *l* (ix. ii. 80).

गँगल *gãgal*, } be disturbed in one's work.
ग्रँगल *grãgal*, }

टाल *ṭāl*, go away with indifference.

तंबल *tambal*, change one's mind.

म्वकल *mŏkal*, be released.

व्वलल *wŏlal*, adorn.

शहल *çahal*, be cold.

Thus म्वकल् *mŏkal*, release.

(*t*) व *w*, (ix. ii. 81).

दव *dav*, run.

Thus, दव् *dav*, running.

32. इश् *iç* (ix. ii. 33). This is used optionally to form feminine abstract nouns or infinitives, in the case of the following verbs.

च्वक *tsŏk*, be angry; तप *tap*, become hot; लंग *laŋg*, be lame.

Thus, च्वकिश् *tsŏkiç*, anger.

The √ मिलव *milav*, unite, irregularly forms मिलमिश् *milamiç* (ix. ii. 34).

33. अक् *ak* (nom. sg. अख् *akh*) (fem.), used to form a feminine abstract noun in the case of the verb पोठ *pōṭh*, be fat; *e.g.*, पोठख् *pōṭhakh*, fatness (ix. ii. 45).

34. अत् *at* (nom. sg. अथ् *ath*) (fem.), used to form feminine abstract nouns in the case of the following verbs (ix. ii. 44).

अर्ज़ *arz*, earn; बाव *bāv*, declare one's intentions; व्वपज़ *wŏpaz*, become; श्रप *çrap*, decay; स्यद *syad*, succeed; गर *gar*, make; वट *waṭ*, twist; शहल *çahal*, be cold; ह्यक *hyak*, be able.

Thus, अर्ज़त् *arzat*; nom. sg. अर्ज़थ् *arzath*, earning.

35. अय् *ay* (fem.), used to form feminine abstract nouns in the case of the following verbs (ix. ii. 46).

वखन *wakhan*, tell; खार् *khār*, ascend; ज़ाग *zāg*, be watchful; वाल *wāl*, take down; नच *nats*, dance; ह्वख *hŏkh*, be dry; आमन *āman*, change for the bad.

Thus, वखनय् *wakhanay*, telling. The verb मंग *mayg*, ask, forms मांगय् *māgay*, asking (ix. ii. 47).

The verb बांगर् *bāg^{e}r*, divide, forms बागय् *bāgay*, division, or बागनय् *bāganay* (ix. ii. 48, 54).

The verb ज़ेन *zēn*, conquer, forms ज़िय् *ziy*, victory (ix. ii. 49).

From the verb साव *sāv*, sleep, comes the derivative, उदसावय् *udasāvay*, waking, lying awake (ix. ii. 50).

The simple word सावय् *sāvay*, means 'happiness' (ix. ii. 51).

From the verb आमन *āman*, change for the worse, already mentioned, we also have हामनय् *hāmanay*, a false charge (ix. ii. 52).

From the verb लाग *lāg*, cultivate, we have लागनय् *lāganay*, cultivation (ix. ii. 53).

From the verb साद *sād*, accomplish, we have सादनय् *sādanay*, a chief cause (ix. ii. 55).

36. अवन् *awañ* (fem.) (with unmodified vowel). This is added to a verb to signify wages (ix. ii. 82, 83, 84). Thus,—

करवन् *karawañ*, (fem.), the wages of doing; परवन् *parawañ*, the wages of reading; लोनवन् *lōnawañ*, the wages of reaping; रोज़वन् *rōzawañ*, the wages of remaining.

If the root ends in a vowel the suffix is ववन् *wawañ*. Thus,—

(दि *di*) दिववन् *diwawañ*, the wages of giving; निववन् *niwawañ*, the wages of taking; ख्यववन् *khyawawañ*, the wages of eating; च्यववन् *cyawawañ*, the wages of drinking.

37. अन्हार् *anhār*, used to signify fitness (ix. ii. 91). Thus,—

करन्हार् *karanhār*, fit to be done.

गंडन्हार् *gaṇḍanhār*, fit to be bound.

If the verb ends in a vowel, the suffix becomes अनहार *anahār*. Thus,—

ख्यनहार् *khyanahār*, fit to be eaten.

च्यनहार् *cyanahār*, fit to be drunk.

ह्यनहार् *hyanahār*, fit to be placed.

But as usual,—

निनहार् *ninahār*, fit to be taken;

दिनहार् *dinahār*, fit to be given;

यिनहार् *yinahār*, fit to come.

The verb लग *lag* makes लगहार् *lagahār*, which simply means 'worthy.'



On Secondary Suffixes in Kāçmīrī.—*By* G. A. Grierson, C.I.E.

[Read August, 1898.]

The following account of Secondary Suffixes in Kāçmīrī is based on the fourth part of Īçvara-kaula's *Kaçmīra-çabdāmṛta*. Some of the so-called suffixes are evidently merely nouns in composition, but I have thought it best to retain them.

The following suffixes express **Relationship.**

1. पुतु *pūt*^{u} (iv. 1).[1] This Suffix (the Skr. पोतः *pōtaḥ*) added to a noun in the form of the instrumental singular case (the न् *n* of the first declension being dropped), signifies son, *e.g.*,—

दर् *dar*, (instr. दरन् *daran*) a certain caste, दर-पुतु *dar*^{a}*-pūt*^{u}, the son of a man of that caste.

कौल् *kaul*, a certain caste, कौल-पुतु *kaul*^{a}*-pūt*^{u}, the son of a man of that caste.

त्युकु *tyuk*^{u} (instr. तिकि *tik*^{i}), a certain caste, तिकि-पुतु *tik*^{i}*-pūt*^{u}, the son of a man of that caste.

काव् *kāv*, a crow, काव-पुतु *kāv*^{a}*-pūt*^{u}, a young crow.

कट् *kaṭ*, a ram, कट-पुतु *kaṭ*^{a}*-pūt*^{u}, a young ram.

Apparently irregular are,—

म्यां-पुतु *myā̆-pūt*^{u}, a young ram; कोकर्-पुतु *kŏkar-pūt*^{u} a chicken; कोतर्-पुतु, *kōtar-pūt*^{u} a young pigeon; and पछिन्-पुतु *pachin-pūt*^{u}, a young bird.

This Suffix can only be used with generic terms, such as the above. It cannot be used with proper names (iv. 2).

Note.—The word चूर-पुतु *tsūr*^{a}*-pūt*^{u}, either means the son of a thief (चूर् *tsūr*), or may be applied to children as a term of endearment (iv. 3).

[1] References here and elsewhere to the *Kaçmīra-çabdāmṛta.*

When the Suffix is added to the word मिञ् *miñ*, a kiss, मिञ-पूतु *miñĕ-pūt^{u}*, or म्यञ-पूतु *mŏñĕ-pūt^{u}*, means simply a kiss (iv. 4).

2. कठ् *kăṭh*. This word also means son, but is rarely used, except in abuse, or anger (iv. 5), *e.g.*,—

चूर-कठ् *tsūr^{e}-kăṭh*, son of a thief.

गान-कठ् *gān^{e}-kăṭh*, son of a pimp.

पोग-कठ् *pōg^{e}-kăṭh*, son of destruction.

वाज़-कठ *wāz^{e}-kăṭh*, son of a cook.

राज़-कठ् *rāz^{e}-kăṭh*, son of adultery.

क-कठ् *kŏ-kăṭh*, (कुपुत्र) a bad son.

We also, however, find स-कठ् *sŏ-kăṭh*, a good son (सुपुत्रः) and सख-कठ् *sŏkh^{e}-kăṭh*, a son of happiness (सुखपुत्रः).

3. कटु *kaṭ^{u}*. This Suffix, on the contrary is used as a term of praise, with words signifying castes or professions (iv. 6), *e.g.*,—

बट-कटु *baṭ^{e}-kaṭ^{u}*, a real son of a brāhman (*i.e.*, a good brāhman).

So दर-कटु *dar^{e}-kaṭ^{u}*, कौल-कटु *kaul^{e}-kaṭ^{u}*.

छान-कटु *chān^{e}-kaṭ^{u}*, a real son of a carpenter, a good carpenter.

Apparently irregular in not having a final ^{e} for the first member, are words like,—

सन्र्-कटु *sŏn^{e}r-kaṭ^{u}*, a real son of a gold-smith, a good gold-smith.

मन्र्-कटु *man^{e}r-kaṭ^{u}*, a real son of a shell-worker, a good shell-worker, cf. No. 38.

We find also (from मींष् *mīṣ*, a buffalo, *ante*, p. 63), मैंष-कटु *maiṣ^{e}-kaṭ^{u}*, a buffalo-calf.

4. तुर् *tur^{u}*, fem. त्र् *t^{e}r*. This Suffix is associated with the relationship of first-cousin (iv. 8, 9, 10). Thus,—

पफतुर् बोयु *pŏphatur^{u} bōy^{u}*, the son of a paternal aunt (*lit.*, brother by a paternal aunt).

मासतुर् बोयु *māsatur^{u} bōy^{u}*, the son of a maternal aunt.

मामतुर् बोय *māmatur^{u} bōy^{u}*, the son of a maternal uncle.

पफत्र् बेञ *pŏphat^{e}r bĕñĕ*, the daughter of a paternal aunt.

मासतृर् ब्यन *māsat^{e}r bĕñĕ*, the daughter of a maternal aunt.

मामतृर् ब्यन *māmat^{e}r bĕñĕ*, the daughter of a maternal uncle.

Irregular is पितुरु बोय *pitur^{e} bōy^{e}* (fem. पितृर् ब्यन *pit^{e}r bĕñĕ*), the son (daughter) of a paternal uncle.

So also we have पफतृर् बांयि कांकन् *pŏphat^{e}r bāy^{i} kākaṇ̃*, the wife of the son of a paternal aunt.

Similarly for the other wives, मासतृर् बांयि कांकन् *māsat^{e}r bāy^{i} kākaṇ̃*; मामतृर् बांयि कांकन् *māmat^{e}r bāy^{i} kākaṇ̃*, and पितृर् बांयि कांकन् *pit^{e}r bāy^{i} kākaṇ̃*.

5. थृर् *th^{e}r*, fem. ज़ *z^{e}* indicates, with a change in the termination of the root-word, the relationship of nephew (iv. 11, 12, 13). Thus,—

बाबथृर् *bābath^{e}r*, brother's son (बोयु *bōy^{e}*, a brother).

बावृज़ *bāw^{e}z^{e}*, brother's daughter.

ब्यनथृर् *byanath^{e}r*, sister's son (ब्यन *bĕñĕ* a sister).

ब्यनृज़ *byan^{e}z^{e}*, sister's daughter.

द्यारथृर् *dyārath^{e}r*, son of a husband's brother, (द्रियु *dryuy^{e}*, a husband's brother).

द्यारज़ *dyāraz^{e}*, the daughter of a husband's brother.

The following Suffixes form **adjectives of possession**.

6. अल् *al*, fem. अल् *al*. This Suffix is restricted to natural possessions, *i.e.*, when a thing or quality is spoken of as not only accompanying an object, but as actually forming part of it (iv. 15–19), cf. No. 9. When added to verbal nouns, they must be in the feminine form, see p. 210.

As usual, the noun to which the suffix is added takes the form of the instrumental singular, but before अ *a*, इ *i* becomes य् *y*, and अ *a*, for अन् *an*, is dropped. Thus,—

From.	We have.		
दांर् *dār^{e}*, a beard.	दार्यल् *dāryal*,	fem. दार्यल् *dāryal*,	bearded.
गोंछ् *gōtsh*, a moustache.	गोंछल् *gōtshal*,		moustached.
डख् *ḍākh*, a hair-curl.	डखल् *ḍakhal*,		curly-headed.
बब् *bab*, bosom.	बबल् *babal*,		bosomed.
कोछ् *kōch*, belly.	कोछल् *kōchal*,		bellied.

ह्यङ्ग् *hyang*, a horn.	ह्यङ्गल् *hyangal*,	horned.
ठूंख् *ṭhūkh*, blow of a horn.	ठूंखल् *ṭhūkal*,	striking with the horn.
ठुल् *ṭhŏl*, blow of a horn.	ठुलल् *ṭhŏlal*,	striking with the horn.
त्सप् *tsăph*, a bite.	त्सपल् *tsapal*,	biting.
फश् *phaç*, brightness, cleanness.	फशल् *phaçal*,	well-dressed.
ग्यंञ् *gĕñ*, a wrinkle.	ग्यञल् *gĕñal*,	wrinkled.
स्यस् *syas*, a wart.	स्यसल् *syasal*,	warted.
पंद् *pŏnd*, a sneeze.	पंदल् *pŏndal*,	one who sneezes.
मछ्यठच *machĕṭĕcᵉ*, moles.	मछ्यठचल् *machĕṭĕcal*,	covered with moles.
त्सास् *tsās*, a cough.	त्सासल् *tsāsal*,	one who has a cough.
त्सूंठ् *tsŭṭ*, crepitus ventris.	त्सूंठल् *tsŭṭal*,	one who breaks wind.
So also we have,—		
हात्स् *hātsh*, an accusation (fem.).	हात्सल् *hātsal*,	one who brings an accusation (*not* an accused person).
ज्यव् *zyav*, a tongue.	ज्यवल् *zyaval*,	a calumniator.

The word does not mean possessing a tongue, which is ज्यविसंद् *zĕvisastᵉ*, or ज्यविवोल् *zĕviwōlᵉ*, (No. 9).

When this suffix is added to the words ब्यञ् *bĕñĕ*, a sister, and कूर् *kūrᵉ*, a daughter, the compound implies incestuous sexual connexion, thus, ब्यञल् *bĕñĕl*, कोर्यल् *kōryal*. To convey the idea of possessing a sister or a daughter we must say ब्यञवोल् *bĕñĕwōlᵉ*, कोर्यवोल् *kōrĕwōlᵉ*, (No. 9).

The word दार् *dāṛᵉ*, a beard, optionally takes the suffix याल् *yāl* thus दार्यल् *dāryal*, or दारियाल् *dāṛⁱyāl*, bearded (iv. 19).

The word यड् *yaḍ*, a belly, becomes यडल् *yaḍal*, having a large belly, pot-bellied (iv. 30). On the other hand यडल् *yaḍᵉl*, means 'gluttonous' (iv. 31). So from हर् *har*, a quarrel, we have हरल् *harᵉl*,

quarrelsome (iv. 32), and from जट् *jat*, hair, जटुल् *jaṭ'l*, very hairy (iv. 33).

7. लड् *lad*, fem. लड् *lad*. This suffix is sometimes used instead of अल् *al*, but usually in a bad sense (iv. 20, 21). Thus,—

फक् *phak*, a stink.	फकलड् *phakalad*	fem. फकलड् *phakalad* stinking.
छुक् *tshŏk*, slyness.	छुकलड् *tshŏkalad*,	sly.
छुक् *chŏk*, a sore.	छुकलड् *chŏkalad*,	full of sores.
बक् *bak*, a cry.	बकलड् *bakalad*,	prating.
दख् *dŏkh*, pain.	दखलड् *dŏkhalad*,	pained.
द्राग् *drāg*, a famine.	द्रागलड् *drāgalad*,	afflicted with famine.

This termination cannot be substituted for अल् *al* in every case. For instance we cannot say गॊछलड् *gŏtshalad*, डखलड् *ḍakhalad*, or बबलड् *babalad*. But with some words both अल् *al* and लड् *lad* can be used. Thus besides ग्यनल् *gĕñal*, we can have ग्यनलड् *gĕñalad*, wrinkled; besides स्यसल् *syasal*, स्यसलड् *syasalad*, warted; and besides छासल् *tsāsal*, छासिलड् *tsāsilad* (*sic*). When the word फच् *phaç* means eccentricity, it takes the termination लड् thus फचलड् *phaçalad*, mad, eccentric. When it means brightness, it takes the termination अल् thus फचल् *phaçal*.

8. योर् *yŏr*ᵘ, fem. यार् *yāṛ*ᵊ. This suffix occurs in the following words. It is added as usual to the instrumental in the first two cases. In the last it is irregular (iv. 22, 23) :—

पंसु *pąs*ᵘ, truth.	पंसियोर् *pąs'yŏr*ᵘ,	fem. पंसियार् *pąs'yāṛ*ᵊ, truthful.
अपंसु *apąs*ᵘ, untruth.	अपंसियोर् *apąs'yŏr*ᵘ,	fem. अपंसियार् *apąs'yāṛ*ᵊ, untruthful.
मंस्युमु *mąnsyum*ᵘ,	मंस्युमुयोर् *mąnsyum*ᵘ*yŏr*ᵘ,	a go between, a medium.

The last word is really a compound substantive and its fem. is मंसिमुयारेंञ् *mansim*ᵘ*yārĕñ*.

9. वोलु *wōl*^{e}, fem. वाज्यन् *wŏjĕñ*; a suffix signifying possession, when the thing possessed accompanies the possessor, but does not actually form part of it (iv. 24). (Cf. No. 6).

As elsewhere, the suffix is added to the instrumental singular. Thus,—

द्यार् *dyār*, (masc.) wealth.	द्यारवोलु *dyārawōl*^{e} fem.	द्यारवाज्यन् *dyārawŏjĕñ*, wealthy.
लर् *lạr*^{e}, (fem.) a house.	लरिवोलु *lariwōl*^{e},	लरिवाज्यन् *lariwŏjĕñ*, possessing a house.
शाय् *çāy*, (fem.) a place.	शायिवोलु *çāyiwōl*^{e},	शायिवाज्यन् *çāyiwŏjĕñ*, possessing a place.
कूर् *kūr*^{e}, a daughter.	कोरिवोलु *kōriwōl*^{e},	कोरिवाज्यन् *kōriwŏjĕñ*, possessing a daughter.
न्यचिवु *nĕcyuv*^{e}, a son.	न्यचिविवोलु *nĕciv*^{i}*wōl*^{e},	न्यचिविवाज्यन् *nĕciv*^{i}*wŏjĕñ*, possessing a son.

But,—

गुपुन् *gupun*, a quadruped. गुपन्वोलु *gupanwōl*^{e}, possessing herds.

गर् *gar*^{e}, a house. { गर्वोलु *garwōl*^{e}, the master of a house. / गरवोलु *garawōl*^{e}, possessing a house. }

10. ग्राख् *grākh*, fem. ग्राकन् *grakañ*. This may be used instead of वोलु *wōl*^{e} in the same sense (iv. 24). Thus,—

लर् *lạr*^{e}, a house, लरिग्राख् *larigrākh*, fem. लरिग्राकन् *larigrākañ*, possessing a house, and so on.

11. हतु *hạt*^{e}, fem. हचु *hạts*^{e}. This suffix denotes inconvenience experienced by the mind or feeling, but not by the corporeal body (iv. 25). The usual rule is followed in adding the suffix. Thus,—

न्यंदुर् *nyand*^{e}*r* (fem.), sleep, न्यंदुरिहतु *nyand*^{e}*rihạt*^{e}, fem. न्यंदुरिहचु *nyand*^{e}*rihạts*^{e}, afflicted with sleep.

त्रेष् *trēṣ* (masc.) thirst.	त्रेषहतु *trēṣahạt*^{e}, thirsty.
बोछ *bŏch*^{e}, hunger.	बोछहतु *bŏchahạt*^{e}, hungry.
क्रूद् *krūd*, anger.	क्रूदहतु *krūdahạt*^{e}, angry.
गुम *guma*, sweat.	गुमहतु *gumahạt*^{e}, sweaty.

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ताफ् *tāph*, sunshine. तापहतु *tāpahạtᵘ*, feeling the sunshine.
तुरु *tụr*, cold. तुरिहतु *tụrihạtᵘ*, feeling cold.
आर् *ār*, pity. आरहतु *ārahạtᵘ*, pitiful.

In the two following the adjectives formed do not necessarily refer to mind or feeling,—

लव *lawᵘ*, dew. लवहतु *lawahạtᵘ*, dewy.
ताव् *tāw*, warmth. तावहतु *tāwahạtᵘ*, warm.

E.g., तावहचु बुतराथ् *tāwahạtsᵘ butarāth*, warm ground.

12. वतु *vyạtᵘ*, fem. वचु *vyạtsᵘ*. This suffix is added in the case of the words मंदछ *mandachᵘ*, shame; मोद *mōdᵘ*, respect; मान *mānᵘ*, honour, in the same meaning as वोलु *wōlᵘ* (iv. 26). Thus,—

मंदछवतु *mandachavyạtᵘ*, fem. मंदछवचु *mandachavyạtsᵘ*, ashamed.
मोदवतु *mōdavyạtᵘ*, fem. मोदवचु *mōdavyạtsᵘ*, respected.
मानवतु *mānavyạtᵘ*, fem. मानवचु *mānavyạtsᵘ*, honoured.

So also,—

बर्शावतु *barsāvyạtᵘ*, fem. बर्शावचु *barsāvyatsᵘ*, wealthy.

13. आन् *ān*, fem. आन् *ān*, added to the words दंड् *dand*, a tooth, and नस्त् *nast*, a nose, in a bad sense (iv. 28).

Thus, दंदान् *dandān*, fem. दंदान् *dandān*, having an ugly tooth.
नस्तान् *nastān*, having an ugly nose.

14. ᵘ, fem. ᵘ. This is used with the same words in the same meaning (iv. 29).

नस्तु *nạstᵘ*, fem. नस्तु *nạstᵘ*.
दंडु *dạndᵘ*, fem. दंडु *dạndᵘ*.

15. ऊर् *ūrᵘ*, fem. ऊर् *ūrᵘ*, a variant of the preceding (iv. 29).

नस्तूर् *nastūrᵘ*, fem. नस्तूर् *nastūrᵘ*.
दंडूर् *dandūrᵘ*, fem. दंडूर् *dandūrᵘ*.

16. अट् *aṭ*, fem. अट् *aṭ*, added to वैस् *waīs*, age, gives वैसट् *waīsaṭ*, meaning 'very old.' Added to रेष् *rᵉṣ*, malice, we have रेषट *rᵉṣaṭ*, malicious (iv. 34, 35).

17. इट् *iṭ*, fem. इट् *iṭ*, is used as follows (iv. 36–38).

From अछि *ach*^{i}, the eye.	अछिट् *achiṭ*, fem. अछीट् *achīṭ*, having the evil eye.
रूप् *rūp*, beauty.	रूपिट् *rūpiṭ*, very beautiful.
लूब् *lūb*, desire.	लूबिट् *lūbiṭ*, covetous.
स्यव् *syav*, tongue.	स्युविट् *sŏviṭ*, a calumniator.

18. ऊठ् *ūṭh*, fem. ऊठ् *ūṭh*, as in ल्यख् *lyăkh* (fem.) abuse, ल्यकल् *lyakal*, or ल्यकलूठ् *lyakalūṭh*, abusive (iv. 39).

The following suffixes form **Abstract Nouns**.

19. अर् *ar*, (masc.) added to adjectives (iv. 41). This termination is added in the usual way to the form of the case of the agent, *i* becoming *y*. Thus,—

ब्युय् *byuy**, stale.	बिय्यर् *biyyar*, staleness.
छ्वर् *tsạr**, much.	छर्यर् *tsaryar*, excess.
फहुर् *phahur**, hard.	फहर्यर् *phaharyar*, hardness.
नव् *nạv**, new.	नव्यर् *navyar*, newness.
पप् *pạp**, ripe.	पप्यर् *papyar*, ripeness.
फफ् *phạph**, stammering.	फफ्यर् *phaphyar*, stammeringness.
ग्वब् *gọ̆b**, heavy.	ग्वब्यर् *gŏbyar*, heaviness.
ओमु *ŏm**, unripe.	आम्यर् *āmyar*, unripeness.
गश् *gạç**, silent.	गश्यर् *gaçyar*, silence.
छोट् *tsŏṭ**, acrid.	छाट्यर् *tsāṭyar*, acridity.
फरिश् *phariç**, hard (fem).	फरिश्यर् *phạr*^{i}*çyar*, hardness.

The last adjective is only used in the feminine.

The main word is also subject to the following changes,—

(*a*) If the adjective is of three or more syllables, अर् *ar* becomes आर् *ār* (iv. 42). Thus,—

व्वज़ुल् *wŏzul**, red.	व्वज़ज्यार् *wŏzajyār*, redness (see *i.* below).
म्वकुल् *mŏkul**, free.	म्वकज्यार् *mŏkajyār*, free.

(*b*) This rule is, however, not universal (iv. 44). Thus,—

अपंसु *apas**, untruthful.	अपसर् *apasar*, untruthfulness (see *h.* below).
क्रंहुनु *krhan**, black.	क्रहञर् *krhañar*, blackness (see *h.* below).
काचुर् *kātsur**, tawny.	काचर्यर् *kātsaryar*, tawniness.
कावुर् *kāwur**, dark-blue.	कावर्यर् *kāwaryar*, dark-blueness.
क्रुपुनु *krpun**, miserly.	क्रपञर् *krpañar* miserliness (see *h.* below).
काय़ुर् *kāyur**, pinewood.	काय़र्यर् *kāyaryar*, the nature of pinewood.
खोवुर् *khōwur**, left (not right).	खोवर्यर् *khōwaryar*, leftness.
ग्यश्योमु *gĕçyōm**, light black.	ग्यश्याम्यर् *gĕçyāmyar*, light blackness.
चतुर् *tsatur**, skilful.	चतर्यर् *tsat*ryar*, skilfulness.
विसंमु *wisam**, uneven.	विसम्यर् *wisamyar*, unevenness.

(*c*) The word टोठु *tōth**, dear, beloved, forms टाठञार् *tāthañār* or टाछ्यर् *tāchyar*, belovedness (iv. 43).

(*d*) When the word हश् *haç*, a mother-in-law, takes अर् *ar*, the word हशर् *haçar* is only used in low abuse. The right word for the condition of a mother-in-law is हशतोनु *haçatōn** (No. 27) (iv. 45).

(*e*) The suffix is optional in the case of the following (iv. 46).

कोंबु *kōb**, hunchbacked.	कोंबु *kōb**, or कब्यर् *kŏbyar*, hunchbackedness.
गंशु *gaç**, silent,	गंशु *gaç** or गश्यर् *gaçyar*, silence.

(*f*) When the adjective ends in *u-mātrā* preceded by क् *k*, ख् *kh*, or ग् *g*, these letters become च् *c*, छ् *ch*, and ज् *j* respectively (iv. 47). Thus,—

न्युकु *nyuk**, little.	निच्यर् *nicyar*, littleness.
टंकु *tak**, sharp.	टच्यर् *tacyar*, sharpness.
होंखु *hōkh**, dry.	हछ्यर् *hŏchyar*, dryness.

त्रिखु *tryukh°*, clever. — त्रिछ्यर् *trichyar*, cleverness.

द्रुग *drŏg°*, dear. — द्रुज्यर् *drŏjyar*, dearness.

स्रुग *srŏg°*, cheap. — स्रुज्यर् *srŏjyar*, cheapness.

Exceptions are (iv. 48), *vide ante*, pp. 32, 182,—

चुक *tsŏk°*, sour. — चुक्यर् *tsŏkyar*, sourness.

खूंख *khũkh°*, speaking through the nose. — खूंख्यर् *khũkhyar*, nasality of voice.

(*g*) Under similar conditions, ट् *ṭ* becomes च् *c*, ठ् *ṭh* becomes *ch*, ड् *ḍ* becomes ज् *j*, and ण् *ṇ* becomes ञ् *ñ* (iv. 49). Thus,—

म्वट *mŏṭ°*, fat. — मच्यर् *mŏcyar*, fatness.

गट *gaṭ°*, dark. — गच्यर् *gacyar*, darkness.

द्रोठ *drŏṭh°*, hard. — द्रांछ्यर् *drãchyar*, hardness.

मूठ *mũṭh°*, lazy. — मैंछ्यर् *maĩchyar*, laziness.

म्वंड *mŏṇḍ°*, blunt. — मंज्यर् *mŏñjyar*, bluntness.

बड *baḍ°*, great. — बज्यर् *bajyar*, greatness.

प्रोण *prŏṇ°*, old. — प्राञर् *prãñar*, oldness, (see *h*, for elision of *y*).

(*h*) Under similar circumstances, त् *t* becomes च़् *ts*, थ् *th* becomes छ़ *tsh*, द् *d* becomes ज़्, and न् *n* becomes ञ् *ñ*, after all of which य् *y* is elided (iv. 50, 51). Thus,—

तत *tat°*, hot. — तच़र् *tatsar*, heat.

मत *mat°*, madness. — मच़र् *matsar*, madness.

र्‍यत *r°t°*, good. — र्‍यच़र् *r°tsar*, health of body (iv. 41).

वथ *wath°*, open. — वछ़र् *watshar*, openness.

थद *thad°*, high. — थज़र् *thazar*, height.

मंद *mand°*, sick. — मंज़र् *manzar*, sickness.

तन *tan°*, thin. — तञर् *tañar*, thinness.

गुमन *guman°*, slightly dirty. — गुमञार् *gumañār* (see *a*) slight dirtiness.

तमन *taman°*, black. — तमञार् *tamañār*, blackness.

तुरन *turan°*, cold. — तुरञार् *turañār*, coldness.

अनु *an**, blind.	अञर् *añar*, blindness.
कटमल्युनु *kaṭamalyun**, half-clean.	कटमलिञार् *kaṭamaliñār*, half-cleanness.

From the word पनुनु *panun**, own, we get irregularly पानञार् *pānañār*, selfness.

Similarly य् *y* is elided in other cases after modified consonants. Thus, in प्राञर् *prāñar* in (*g*) above, so,—

छ्योटु *tshŏṭs**, empty.	छोटसर् *tshŏṭsar*, emptiness.
अछु *atsh**, weak.	अछर् *atshar*, weakness.
पजु *paz**, true.	पजर् *pazar*, truth.

(*i*) So also, when *u-mātrā* is preceded by ल् *l*, the ल् *l* becomes ज् *j* (iv. 52). Thus,—

खुलु *khol**, open.	खज्यर् *khajyar*, openness.
वूलु *wūl**, fickle.	वोज्यर् *wŏjyar*, fickleness.
कुमुलु *kumul**, delicate (see *a*).	कुमज्यार् *kumajyār*, delicateness.
व्वुजुलु *wŏzul**, red.	व्वजज्यार् *wŏzajyār*, redness.
स्यूलु *sāyul**, fine.	स्यज्यार् *sāy***jyār*, fineness.
पिशुलु *piçul**, soft.	पिशज्यार् *piçajyār*, softness.

(*j*) Similarly we have (iv. 53),—

त्रकुर् *trakur**, hard.	त्रकज्यार् *trakajyār* or त्रकर्यर् *trakaryar*, hardness (see *b*).

(*k*) Similarly ह् *h* becomes श् *ç* (iv. 54). Thus,—

ह्युहु *hyuh**, like.	हिश्यर् *hiçyar*, similarity.
चोहु *tsŏh**, acrid.	चाश्यर् *tsāçyar*, acridity.

(*l*) Similarly स् *s* optionally becomes छ् *tsh* (iv. 55). Thus,—

कुंसु *kūs**, youngest.	कैछर् *kaitshar* or कैसर् *kaisar*, the condition of a youngest son.

20. इमी *imī* (fem.). This is optionally used instead of अर् *ar*, after बडु *bad**, great, thus बडीमी *baḍīmī*, or बज्यर् *bajyar* (No. 19, *g*), greatness (iv. 56).

21. **यार्** *yä̤r*ª (fem.). This is optionally used instead of **अर्** *ar*, in the two following words (iv. 57).

क्रूठ् *çrūṭsª*, pure.	**क्रूठ्यार्** *çrūṭsⁱyä̤rª* or **क्रोछर्** *çrōṭsar* (20, *h*), purity.
छ्यट् *tshyaṭª*, impure.	**छेटियार्** *tshĕṭⁱyä̤rª* or **छेच्यर्** *tshĕcyar* (20, *g*), impurity.

22. **स्** *s* (fem.). This is added to words ending in **योर्** *yōrª*. Thus from (iv. 58).

मन्ज़्युम्-योर् *manzyumª-yōrª*, a go-between (see No. 8).	**मन्ज़िम्-यार्स्** *manzimª-yä̤rªz* (the fem. form of **मन्ज़्युम्** *manzyumª* is used), the office of a go-between.
पज़ियोर् *paẓⁱyōr*, truthful.	**पज़ियार्स्** *paẓⁱyārªz*, truthfulness.
अपज़ियोर् *apaẓⁱyōrª*, untruthful.	**अपज़ियार्स्** *apaẓⁱyä̤rªz*, untruthfulness.

So (cf. No. 21).

क्रूठ्यार्स् *çrūṭsⁱyä̤rªz*, purity, and

छेटियार्स् *tshĕṭⁱyä̤rªz*, impurity.

23. **इल्** *il* (fem.), used to form abstract nouns from substances, not from adjectives (iv. 59).

Thus, **पण्डिथ्** *paṇḍith*, a paṇḍit, **पण्डितिल्** *paṇḍⁱtil*, the condition of a paṇḍit.

छान् *chān*, a carpenter.	**छानिल्** *chä̤nil*, the condition of a carpenter.
गोर् *gōr*, a priest.	**गूरिल्** *gūril*, the condition of a priest.

This suffix cannot be used with every word. Sometimes No. 24, must be used. We cannot for instance, say, from **दसिल्** *dŏsil*, a plasterer, **दसिलिल्** *dŏsⁱlil*, the office of a plasterer. We can only say **दसिलाज़्** *dŏsⁱlä̤z* (iv. 60).

The word **लोछ्** *lŏ̤tsh*, a eunuch, is irregular. It forms **लोछिल्** *lŏ̤tshil*, or **लूछिल्** *lūtshil* (iv. 62).

24. **आज़्** *ạs*, (fem.), used optionally instead of the proceeding (iv. 59, 60). Thus,—

> **पांडिलाज़्** *paṇḍ*^{i}*lạs*, the condition of a paṇḍit.
>
> **छानाज़्** *chānạs*, the condition of a carpenter.
>
> **गोराज़्** *gōrạs*, the condition of a priest.
>
> **दोंसिलाज़्** *dǫs*^{i}*lạs*, the condition of a plasterer.

25. **इलाज़्** *ilạs*, (fem.), is a compound of the two preceding which is sometimes used (iv. 61).

मतु *mạt*^{u}, a madman.	**मतिल्** *matil* or **मंतिलाज़्** *mạt*^{i}*lạs*, the condition of a madman. If **मतु** *mạt*^{u} is used to mean 'mad,' (as an adjective), its abstract noun would be **मत्सर्** *matsar* (No. 19, *h*).
ब्रेठ् *brēṭh*, ignorant.	**ब्रीठिलाज़्** *brīṭh*^{i}*lạs*, ignorance.

So **गुरिलाज़्** *gur*^{i}*lạz*, **छानिलाज़्** *chān*^{i}*lạs*.

26. **वय्** *way*, (fem.), used to mean the wages of any act (ix. ii. 85–87). Thus,—

छानवय् *chānaway* (fem.), the wages of a carpenter.

दोंसिल्वय् *dǫsil*^{u}*way* (fem.), the wages of a plasterer.

From **नाव्** *nāv*, a boat, we have **नावय्** *nāvay*, the hire of a boat.

From **बोरु** *bōr*^{u} or **बार्** *bār*, a burden, we have **बारुवय्** *bār*^{u}*vay*, the wages of a porter.

27. **तोनु** *tōn*^{u} (masc.). This gives a meaning of relationship. It is added, as usual to the agent form (iv. 63). Thus,—

मोलु *mōl*^{u}, a father.	**मालितोनु** *mạl*^{i}*tōn*^{u}, fatherhood.
माजु *māj*^{u}, a mother.	**माजितोनु** *mājitōn*^{u}, motherhood.
बोयु *bōy*^{u}, a brother.	**बायितोनु** *bāy*^{i}*tōn*^{u}, brotherhood.
पुथुर् *puth*^{u}*r*, a son.	**पुतुरतोनु** *put*^{u}*ratōn*^{u}, sonhood.
हश् *haç*, mother-in-law.	**हशतोनु** *haçatōn*^{u}, mother-in-law-hood.

28. पोन् *pŏn*^{e}, used instead of No. 27 when the relationship is not intimate (iv. 63). Thus,—

व्यस् *vyas*, a comrade.	व्यसपोन् *vyasapŏn*^{e}, comradeship.
दाय् *dāy*, a nurse.	दायपोन् *dāyapŏn*^{e}, nursehood.
पोज् *pŏj*^{e}, low.	पांजिपोन् *pə̃j*^{i}*pŏn*^{e}, lowness of position (in a household).

29. उत् *ut* (masc.), used with the following words (iv. 64).

शथुर् *çath*^{e}*r*, an enemy.	शतुरुत् *çat*^{e}*rut*, enemyhood.
म्यथुर् *myath*^{e}*r*, a friend.	म्यतुरुत् *myat*^{e}*rut*, friendhood.
पितुर् *pitur*, a father.	पितुरुत् *piturut*, fatherhood.
ऱ्यश् *ṛṣ*^{e}, a saint.	ऱ्यशुत् *ṛṣyut*, sainthood.
बन्द् *band*, a relation.	बन्दुत् *bandut*, relationship.

30. उन् *un* (masc.), used with the following word (iv. 65).

मैथ् *maith*, a corpse.	मैतुन् *maitun*, the condition of a corpse.

31. उस् *us* (masc.), used with the following words (iv. 66, 67).

म्वण्ड् *mŏṇḍ*, a widow.	म्वण्डुस् *mŏṇḍus*, widowhood.
दोब् *dob*^{e}, a washerman (Cf. p. 34).	दोबुस् *dŏbus*, a washerman's club, but दोबिल् *dŏbil*, the condition of a washerman (No. 23).

32. बद् *bạd*^{e} (masc.), used in the following (iv. 68).

सोन् *sŏn*, a co-wife.	सोनबद् *sŏnbạd*^{e}, co-wifehood.

[So also पितुरिबद् *pit*^{e}*r*^{i}*bạd*^{e}, fatherhood; बांयिबद् *bə̃y*^{i}*bạd*^{e}] or बांजिबद् *bə̃j*^{i}*bạd*^{e}, brotherhood, commensality (iv. 69).

The suffix is used with the numerals 100, and above (iv. 70), as follows:—

हथ् *hăth*, a hundred.	हतबद् *hatabạd*^{e}, hundreds.
सास् *sās*, a thousand.	सासबद् *sāsabạd*^{e}, thousands.
लछ् *lăch*, a hundred thousand.	लछ्यबद् *lachyabạd*^{e}, hundreds of thousands.

Applied to vegetables, it means a bundle,—

हाख् *hākh*, spinach.	हाकबंद् *hākabạdᵊ*, a bundle of spinach.
मुज् *muj*, a radish.	मुजिबंद् *mujibạdᵊ*, a bundle of radishes.
गग्ज् *gŏgᵊj*, a turnip.	गग्जिबंद् *gogᵊjibạdᵊ*, a bundle of turnips.

In all the above, as usual, the suffix is added to the form of the agent. मुज् *muj*, may also be मुजि *mujⁱ*, and it would then form मुज्यबंद् *mujĕbạdᵊ*. Cf. No. 82 post.

33. बठ् *băṭh* (fem.), used in the following, बाजिबठ् *bājⁱbăṭh*, commensality (see No. 32), (iv. 69).

34. उल *ulᵊ* fem. ज *ᵊjᵊ*, used to form adjectives as follows (iv. 72–87).

गाट *gāṭᵊ*, wisdom.	गाटुल *gāṭulᵊ*, fem. गाट्ज *gāṭᵊjᵊ*, skilful.
कण्ड् *kŏṇḍ*, a large spring, also a large round earthen vessel.	कण्डुल *kŏṇḍulᵊ*, fem. कण्ड्ज *kŏṇḍᵊjᵊ* circular.
गण्ड् *gaṇḍ*, a knot.	गण्डुल *gaṇḍulᵊ*, fem. गण्ड्ज *gaṇḍᵊjᵊ*, in quantities, wholesale.
गथ् *gᵊth*, current of a river.	गतुल *gᵊtulᵊ*, fem. गत्ज *gᵊtᵊjᵊ*, excessive, very much.
गद् *gad*, (not used).	गदुल *gadulᵊ*, fem. गद्ज *gadᵊjᵊ*, very much.
ठठ *ṭạṭhᵊ*, a weight (usually of grain) weighing twelve seers.	ठठुल *ṭaṭhulᵊ*, fem. ठठ्ज *ṭaṭhᵊjᵊ*, large enough to hold a *ṭạṭhᵊ*.
डंग *dọ̆gᵊ*, a fist.	डगुल *dŏgulᵊ* fem. डग्ज *dŏgᵊjᵊ*, shaped like a fist, lumpish.
पंत *pọ̆tᵊ*, a child.	पतुल *pŏtulᵊ*, fem. पत्ज *pŏtᵊjᵊ*, an image, an idol.

मोल् *mŏl*, price.	मोलुलु *mŏlul*^{u}, fem. मोलुज् *mŏl*^{ü}*j*^{e}, costly, high-priced.
साद् *sād*, taste.	सादुलु *sādul*^{u}, fem. सादुज् *sād*^{ü}*j*^{e}, taste, nice to eat.
कोछ् *kŏtsh*, bag.	कोछुलु *kŏtshul*^{u}, fem. कोछुज् *kŏtsh*^{ü}*j*^{e}, a porter.
छोख् *chŏkh*, cleansing.	छोकुलु *chŏkul*^{u}, fem. छोकुज् *chŏk*^{ü}*j*^{e}, clear, distinct.
त्सठ् *tsăṭh*, cutting.	त्सटुलु *tsaṭul*^{u}, fem. त्सटुज् *tsaṭ*^{ü}*j*^{e}, a thief.
पथ् *păth*, trust.	पतुलु *patul*^{u}, fem. पतुज् *pat*^{ü}*j*^{e}, a raft (fem. a mat).
त्सोथ् *tsŏth*, the anus.	त्सोतुलु *tsŏtul*^{u}, fem. त्सोतुज् *tsŏt*^{ü}*j*^{e}, a sodomite.
राथ् *rāth*, night.	रातुलु *ratul*^{u}, night-time.
दोह् *dŏh*, day.	दुहुलु *duhul*^{u}, day-time.
मून् *mūn*, wool.	मुनुलु *munul*^{u}, fem. मुनुज् *mun*^{ü}*j*^{e}, woollen (with short antepenult).

35. युलु *yul*^{u}, fem. इज् *ij*^{e}, used to form adjectives as follows (iv. 88–95).

टपु *ṭap*^{u}, ringlets.	टप्युलु *ṭapyul*^{u}, fem. टपिज् *ṭapij*^{e}, having much hair.
जट *jaṭ*^{a} (pl.), matted hair.	जट्युलु *jaṭyul*^{u}, fem. जटिज् *jaṭij*^{e}, having matted hair.
दाह् *dāh*, burning.	दह्युलु *dahyul*^{u}, fem. दहिज् *dahij*^{e}, piteous (with short antepenult).
रस् *ras* flavour.	रस्युलु *rasyul*^{u}, fem. रसिज् *rasij*^{e}, full of flavour, imparting flavour. *E.g.*, रस्युलु छुह् ग्यवान् *rasyul*^{u} *chuh gyawān*, he is singing sweetly.

मछ् *mătsh*, consolation.	मछुलु *matshyul*^{u}, fem. मछिजॖ *matshij*^{a}, consolatory.
स्रूह् *srĕh*, affection.	सिहुलु *srihyul*^{u}, fem. सिहिजॖ *srihij*^{a}, affectionate (with change of antepenult, vowel).
मिष् *miṣ*, a rag-nail, a piece of loose skin at the nail, a dolly-idler.	मिषुलु *miṣyul*^{u}, the same as *miṣ*; also a splinter or thorn under the nail.
स्यख् *syăkh*, sand.	सखुलु *sĕkyul*^{u}, fem. सखिजॖ *sĕkij*^{a}, sandy, *e.g.*, सखिजॖ बुतराथ् *sĕkij*^{a} *butarăth*, sandy soil; also sandy-tasty, mealy, of fruit.
माजॖ *māj*^{a}, a mother.	माजुलु *mājyul*^{u}, shy, tied to his mother's apron strings.

36. युनु *yun*^{u}, fem. इञ् *iñ*, occurs as follows (iv. 96).

मल् *mal*, dirt.	मलुनु *malyun*^{u}, fem. मलिञ् *maliñ*, dirty.

The termination also implies measure or weight (iv. 109). Thus,—

त्रख् *trăkh*, a weight or measure of four and three quarter seers.	त्राखुनु कठ् *trạkyun*^{u} *kăṭh*, a ram weighing a *trăkh*; त्राखुनु नॊटॖ *trạkyun*^{u} *nọṭ*^{u}, a jar holding a *trăkh*.
सेर् *sĕr*, a seer.	सेरुनु थाल् *sīryun*^{u} *thăl*, a dish holding a seer.
खार् *khăr*, a measure of sixteen *trăkhs*.	खारुनु बोरॖ *khạ̄ryun*^{u} *bōr*^{u}, a load weighing a *khăr*.
च़ोत्रोकु *tsŏtrŏk*^{u}, a measure of four *trăkhs*.	च़ोत्राखुनु *tsŏtrạkyun*^{u}, containing that measure.
पल् *pal*, four *tolahs*.	पलुनु *palyun*^{u}, weighing four tolahs.
पाँज़ुवु *pāzuv*^{u}, half a *trăkh*.	पाँज़शुनु *pāzaçun*^{u}, measuring half a *trăkh* (iv. 110).

It will be observed that all the above are more or less irregular.

The suffix is also used with the words for sixty and seventy (iv. 111).

शेठ् *çĕṭh*, sixty.	शीठ्युन् *çīṭhyun*^{u}, worth sixty.
सतथ् *satath*, seventy.	सतत्युन् *satatyun*^{u}, worth seventy.

We cannot do this with other numbers. Thus we say दहन् हंन्द् दांद् *dahan hand*^{u} (genitive) *dãd*, a bullock worth ten.

It is also used with pronouns (iv. 112). Thus,—

त्यूत् *tyūt*^{u}, so much.	तीत्युन् *tītyun*^{u}, worth so much.
य्यूत् *yyūt*^{u}, how much.	यीत्युन् *yītyun*^{u}, worth how much.
कूत् *kūt*^{u}, how much?	कुत्युन् *kụtyun*^{u}, worth how much?
यूत् *yūt*^{u}, this much.	ईत्युन् *yītyun*^{u}, worth this much.

We also have (iv, 113).

वरिह्य् *warihy*, a year.	वार्षुन् *wārṣyun*^{u}, of one year; one year old.

37. उन् *un*^{u}, is used as follows (iv. 97–98).

कुट् *k*^{ü}*ṭ*^{u}, a beam.	कुटुन् *küṭun*^{u}, a small beam, a stick.
दग् *dag*, a blow.	दगुन् *dagun*^{u}, a club, a mace.

38. र् *r*, is used with the following words to signify profession or calling (iv. 99–108).

रंग् *rang*, colour.	रंगर् *rang*^{a}*r*, a dyer.
सोन् *sŏn*, gold.	सोनर् *sŏn*^{a}*r*, a goldsmith.
मन् *man*, a precious stone.	मनर् *man*^{a}*r*, a lapidary.
त्रम् *ṭsam*, skin.	त्रमर् *ṭsam*^{a}*r*, a leather worker.
दांद् *dãd*, a bull.	दांदर् *dãd*^{a}*r*, a vegetable seller.
कांद् *kãd* (not used).	कांदर् *kãd*^{a}*r*, a baker.
डास् *ḍãs*, destruction.	डासर् *ḍãs*^{a}*r*, a destroyer.
फास् *phãs*, discord.	फासर् *phãs*^{a}*r*, a causer of discord.
बंग *bang*^{u}, Indian hemp.	बंगर् *bang*^{a}*r*, a hemp-smoker.
बम् *bam*, an impediment.	बमर् *bam*^{a}*r*, an impeder.
लम *lam*^{u}, delay.	लमर् *lam*^{a}*r*, a delayer.
लाब् *lāb*, interest.	लाबर् *lāb*^{a}*r*, a money lender.

साल् *sāl*, invitation.	सालुर् *sālᵊr*, a member of a bride-groom's party.
लूठ् *lūṭh*, plunder.	लूटुर् *lūṭᵊr*, a plunderer.
ब्रम् *bram*, delusion.	ब्रमुर् *bramᵊr*, a deluder.

Irregular is,—

लूब् *lūb*, covetousness.	लूदुर् *lūdᵊr*, a coveter.

[Others write these words रंगुर् *rangurᵊ*, सनुर् *sŏnurᵊ*, &c. Thus making the termination उर् *urᵊ*, not र् *r*].

39. गर् *gᵒrᵊ*, (masc.), fem. गर् *gᵒrᵊ*, used to signify a profession relating to anything sold (ix. ii. 88, 89). Thus,—

लायगर् *lāĕgᵒrᵊ*, (लाय *lāĕ* is fem. pl.), a seller of parched grain.

गंडनगर् *ganḍangᵒrᵊ*, a book binder.

कंगनगर् *kaṅgaṅᵊ*-(plur.)-*gᵒrᵊ*, a comb-seller.

मंडनगर् *manḍangᵒrᵊ*, a man who kneads cloth in water (to soften it).

This is not used with words which have other forms, like सनुर् *sŏnᵊr*, in preceding list.

From दान *dāṅĕ*, paddy, we have, irregularly, दांगर् *dāgᵒrᵊ*, a paddy seller, *vide ante*, p. 70.

40. युम् *yumᵊ*, fem. इम् *imᵊ*, used to form ordinals (iv. 114.)

अख् *ăkh*, one.	अक्युम् *akyumᵊ*, fem. अकिम् *akimᵊ*, first.
दह् *dah*, ten.	दह्युम् *dahyumᵊ*, fem. दहिम् *dahimᵊ*, tenth.
वुह् *wuh*, twenty.	वुह्युम् *wuhyumᵊ*, twentieth.
हथ् *hăth*, a hundred.	हत्युम् *hatyumᵊ*, hundredth.
साս् *sās*, a thousand.	सास्युम् *sāsyumᵊ*, thousandth.
कत्स् *kᵒtsᵊ* (masc.), कत्स *katsᵊ* (fem.), how many? (plur.)	कत्स्युम् *katsyumᵊ*, fem. कत्सिम् *katsimᵊ*, which out of many?
यीति *yītⁱ* (masc. plur.), how many.	यीत्युम् *yītyumᵊ*, fem. यीतिम् *yītimᵊ*, which out of many.

तीति *tīt*^{i}, that many.	तीत्युम् *tītyum*^{a}, fem. तीतिम् *tītim*^{a}, that out of many.
ईति *yit*^{i}, this many.	ईत्युम् *yityum*^{a}, fem. ईतिम् *yitim*^{a}, this out of many.

41. इ ^{i}, fem. इ *i*, denotes place of origin (iv. 117). Thus,—

सोवपोर् *sövpör*, Sopor, name of a town.	सोवपूरि नाव् *sövpūr*^{i} *nāv*, a boat of Sopor; fem. सोवपोरि *sövpöri*.
ईरान् *yīrān* Persia.	ईरांनि गुर् *yīrąn*^{i} *gur*^{a}, a Persian horse; fem. ईरानि *yīrāni*.
चीन् *cīn*, China.	चीनि खोस् *cīn*^{i} *khös*^{a}, a China cup; fem. चीनि *cīni*.
हिन्दुस्तान् *hindustān*, India.	हिन्दुस्तांनि कपुर् *hindustąn*^{i} *kapur*, Indian cloth; fem. हिन्दुस्तानि *hindustāni*.

42. उर् *ur*^{a}, used as follows (iv. 118).

कशीर् *kaçir* (fem.), Kashmir.	काशुर् कंग् *kāçur*^{a} *köng* Kashmiri saffron.

So काशुर् पश्मीन *kāçur*^{a} *paçmin*^{a}, Kashmiri *pashmeena;* काशिर् कठ *kāçir*^{a} *köth* (fem.), aucklandia costus from Kashmir.

43. उक् *uk*^{a}, fem. च् *c*^{a}. This is used to signify origin, either in place or time. If उक् *uk*^{a} is preceded by य् *y*, युक् *yuk*^{a} becomes *ic*^{a} in the feminine. It is really one of the genitive particles (p. 37) (iv. 119, 120).

कति *kati*, where?	कत्युक् *katyuk*^{a}, fem. कतिच् *katic*^{a}, of where?
तति *tati*, there.	तत्युक् *tatyuk*^{a}, fem. ततिच् *tatic*^{a}, of there.
इति *yiti*, here.	इत्युक् *yityuk*^{a}, fem. इतिच् *yitic*^{a}, of here.
यति *yati*, where.	यत्युक् *yatyuk*^{a}, fem. यतिच् *yatic*^{a}, of where.
हुति *huti*, here.	हुत्युक् *hutyuk*^{a}, fem. हुतिच् *hutic*^{a}, of here.

कर् *kar*, when.	करुक् *karuk*^{u}, fem. कर्‌च् *karạc*^{a}, of what time.
गर *gar*^{u}, a house.	गरुक् *garuk*^{u}, fem. गर्‌च् *garạc*^{a}, domestic.
राथ् *rāth*, yesterday.	राथुक् *rātuk*^{u}, fem. रातॅच् *rātạc*^{a}, of yesterday.
परुस् *parus*^{u}, the day before yesterday.	पर्‌सुक् *par*^{a}*suk*^{u}, fem. पर्‌सॅच् *par*^{a}-*sạc*^{a}, of the day before yesterday.
दछुन् *dachyun*^{u}, south.	दॅछिन्युक् *dạch*^{i}*nyuk*^{u}, of the south.
खोवुर् *khōwur*^{u}, north.	खोवर्युक् *khōw*^{a}*ryuk*^{u}, of the north.

The word अज़् *as*, to-day, makes अस्युक् *asyuk*^{u}, of to-day.

44. युम् *yum*^{u} (or इम्), fem. इम् *im*^{a}. This termination is added to the post-position पोरि *pār*^{i}, beyond (cf. No. 70). When phrases like कमि पोरि *kami pạr*^{i} occur, the मि *mi* of the pronoun is elided when this suffix is added (iv. 120). Thus,—

पोरि *pạr*^{i}, beyond.	पोर्युम् *pạryum*^{u}, fem. पोरिम् *pạrim*^{a}, born in the country beyond (the hills). May also be written पोरिम् and so throughout.
कमिपोरि *kamipạr*^{i}, in what direction.	कपोर्युम *kapạryum*^{u}, of what direction.
तमिपोरि *tamipạr*^{i}, in that direction.	तपोर्युम् *tapạryum*^{u}, of that direction.
यमिपोरि *yamipạrī*, in what direction.	यपोर्युम् *yapạryum*^{u}, of what direction.
हुमिपोरि *humipạr*^{i}, beyond that.	हुपोर्युम *hupạryum*^{u}, of over there.
यिमिपोरि *yimipạr*^{i}, in this direction.	यिपोर्युम् *yipạryum*^{u}, of this direction.
अमिपोरि *amipạr*^{i}, in that (visible) direction.	अपोर्युम् *apạryum*^{u}, of that direction.

So also we have,—

ब्रोंठ् *brŏṭh*, in front.	ब्रूंठ्युम् *brūṭhyum*^{a}, of the front.
पथ् *păth*, behind.	पत्युम् *patyum*^{a}, of the rear.
ह्यूर् *hyūr*^{a}, above.	हीर्युम् *hīryum*^{a}, of above.
प्यठ् *pyăṭh*, above.	प्येठ्युम् *pĕṭhyum*^{a}, of above.
तल् *tal*, below.	तल्युम् *talyum*^{a}, of below.
ब्वन् *bŏn*, below.	ब्वन्युम् *bŏnyum*^{a}, of below.
अन्दर् *and*^{a}*r*, within.	अन्दर्युम् *ąnd*^{a}*ryum*^{a}, of within.
न्यबर् *nyab*^{a}*r*, outside.	न्यबर्युम् *nyąb*^{a}*ryum*^{a}, of outside.
मञ्ज़् *manz*, in.	मञ्ज़्युम् *manzyum*^{a}, internal (Cf. Nos. 8 and 22).

45. ख्यल् *khyąl*^{a}, fem. ख्यज् *khĕj*^{a}, signifies multitude (iv. 121).

गाव् *gāv*, a cow.	गोवख्यल् *gōv*^{a}*khyąl*^{a}, a herd of cows. *Vide ante*, p. 67.
गुर् *gur*^{a}, a horse.	गुरिख्यल् *gur*^{i}*khyąl*^{a}, a troop of horse.
गुपन् *gupan*, cattle.	गुपनख्यल् *gupankhyąl*^{a}, a herd of cattle.
त्यूर् *tyūr*^{a}, a ram.	तीरिख्यल् *tīr*^{i}*khyąl*^{a}, a herd of rams.
ज़नान *zanān*^{a}, a woman.	ज़नानख्यल् *zanān*^{a}*khyąl*^{a}, a group of women.
महन्युव् *mahanyuv*^{a}, a man.	महनिविख्यल् *mahaniv*^{i}*khyąl*^{a}, a crowd of men.

It will be observed that the termination is added to the Nominative Plural.

46. अय् *ay*, used as follows (iv. 122).

लूख् *lūkh*, people.	लूकय् *lūkay*, a crowd of people.

47. उन् *un*^{a}, fem. ञ् *ñ*, the genitive termination. It is used to form adjectives also (iv. 123). Thus,—

पान *pān*^{a}, self.	पनुन *panun*^{a}, fem. पनंञ् *panąñ*, own.

Note that in this word the long vowel of the base is shortened.

48. उद् *udᵘ*, fem. स् *sᵃ*. This is used as follows (iv. 124).

पर् *par*, another.	परुद् *parudᵘ*, fem. परस् *parąsᵃ*, another's.

49. थ *thᵉ*, used to form **adverbs of manner** (iv. 125), with elision of a preceding ह् *h* (iv. 131). So also in other cases. Thus,—

तिह् *tih*, that.	तिथ *tithᵉ*, in that manner.
यिह् *yih*, who.	यिथ *yithᵉ*, how.
क्याह् *kyāh*, what?	क्यथ *kyathᵉ*, how? (vowel shortened, iv. 129).
इह् *yih*, this.	इथ *yithᵉ*, thus.
हुह् *huh*, thus.	हुथ *huthᵉ*, in that manner.

50. थ् *thᵘ*, fem. छ् *tshᵃ*, forming **adjectives of manner** (iv. 126). Thus,—

त्युथ् *tyuthᵘ*, fem. तिछ् *titshᵃ*, of that kind.
य्युथ् *yyuthᵘ*, fem. यिछ् *yitshᵃ*, of what kind.
क्युथ् *kyuthᵘ*, fem. किछ् *kitshᵃ*, of what kind?
युथ् *yuthᵘ*, fem. यिछ् *yitshᵃ*, of this kind.
हुथ् *huthᵘ*, fem. हुछ् *hutshᵃ*, of that kind.

51. पाठि *pāṭhⁱ* or पाठिन् *pāṭhin*, used pleonastically after adverbs of manner, and similarly after other words (iv. 127, 128, 129). Thus,—

तिथपाठि *tithᵉpāṭhⁱ*, in that way.
यिथपाठि *yithᵉpāṭhⁱ*, how.
क्यथपाठि *kyathᵉpāṭhⁱ*, how?
इथपाठि *yithᵉpāṭhⁱ*, thus.
हुथपाठि *huthᵉpāṭhⁱ*, in that way.

So also तिथपाठिन् *tithᵉpāṭhin*, &c.

So also we have,—

बिय *biyᵉ*, other.	बियपाठिन् *biyᵉpāṭhin*, otherwise.
सोरुय् *sōruy*, all.	सारियपाठि *sāriypāṭhⁱ*, in every way.
हल् *hąlᵘ*, crooked.	हलिपाठि *hąlⁱpāṭhⁱ*, crookedly.

In the same way the termination can be added to the genitive of any noun.

E.g., तसंन्दि पाठि *tasạndⁱ pāṭhⁱ*, like that.

गुरि संन्दि पाठि *gurⁱ sạndⁱ pāṭhⁱ*, like the horse.

So also we have phrases like क्यथतान्पाठि *kyathᵊ-tāñ-pāṭhⁱ*, in any manner. तान् *tāñ* = Skr., अपि *api*.

52. रंग *raŋgᵊ*, used to form **adverbs of manner** as follows (iv. 130).

तमिरंग *tamiraŋgᵊ*, in that manner.

यमिरंग *yamiraŋgᵊ*, how.

कमिरंग *kamiraŋgᵊ*, how?

इमिरंग *yimiraŋgᵊ*, thus.

हुमिरंग *humiraŋᵊ*, in that manner.

अमिरंग *amiraŋgᵊ*, in that manner.

अकिरंग *akiraŋgᵊ*, in one manner (from अख् *ăkh*, one).

द्वयिरंग *dwayiraŋgᵊ*, in two ways (from ज़ह् *zᵊh*, two).

त्रयरंग *trĕyaraŋgᵊ*, in three ways (from त्रिह् *trih*, three).

सारिरंग *sāriraŋgᵊ*, in every way (from सोर् *sōrᵊ*, all).

यत्सिरंग *yatsiraŋgᵊ*, in many ways (from यत्स् *yạtsᵊ*, very).

सिठाहिरंग *siṭhāhiraŋgᵊ*, in many ways (from सिठाह् *siṭhāh*, very).

53. इ *ⁱ*, to form **adverbs of place** from pronominal bases (iv. 132). Thus,—

तति *tạtⁱ*, there.

यति *yạtⁱ*, where.

कति *kạtⁱ*, where?

इति *yitⁱ*, here.

हुति *hutⁱ*, there.

अति *ạtⁱ*, there.

So also we have (iv. 155), formed from words which are not pronominal bases,—

ब्रोठ् *brŏṭh*, before.	ब्रूठि *brūṭhⁱ*, in front.
पथ् *păth* behind.	पति *pạtⁱ*, in behind.

खोवुर् *khōwur*^{u}, left. — खोवुरि *khōw*^{u}*r*^{i} (p. 53), on the left.

दछुन् *dachyun*^{u}, right. — दछिनि *dachin*^{i} (p. 54), on the right.

तल् *tal*, below. — तलि *tạl*^{i}, below.

प्यठ् *pyăṭh*, above. — प्यठि *pyạṭh*^{i}, above.

54. अन *an*, अनी *anī*, अनस् *anas*, अनन् *anan*, added pleonastically to the adverbs of place mentioned in No. 53 (iv. 133, 135). Thus,—

कत्यन् *katyan*, कत्यनी *katyanī*, कत्यनस् *katyanas*, or कत्यनन् *katyanan*, where?

तत्यन् *tatyan*, तत्यनी *tatyanī*, तत्यनस् *tatyanas*, or तत्यनन् *tatyanan*, there.

यत्यन् *yatyan*, यत्यनी *yatyanī*, यत्यनस् *yatyanas*, or यत्यनन् *yatyanan*, where.

अत्यन् *atyan*, अत्यनी *atyanī*, अत्यनस् *atyanas*, or अत्यनन् *atyanan*, there, &c.

55. इ *i*, to form **adverbs of motion from** (iv. 132). Thus,—

तति *tati*, from there, thence.

यति *yati*, from where, whence.

कति *kati*, from where? whence?

इति *yiti*, hence.

हुति *huti*, thence.

अति *ati*, thence.

56. प्यठ *pyaṭh*^{a}, added pleonastically to the adverbs of motion from, mentioned in No. 55 (iv. 134). Thus,—

ततिप्यठ *tatipyaṭh*^{a}, thence.

यतिप्यठ *yatipyaṭh*^{a}, whence.

कतिप्यठ *katipyaṭh*^{a}, whence?

इतिप्यठ *yitipyaṭh*^{a}, hence.

हुतिप्यठ *hutipyaṭh*^{a}, thence.

This is merely the post-position of the ablative. Cf. Hindūstānī कहाँ से *kahā̃ sē*.

57. ओर् *ōr* used to form **adverbs of place** as follows (iv. 136).

तोर् *tōr* there; योर् *yōr*, where; कोर् *kōr*, where? योर् *yōr*, here होर् *hōr*, there; ओर् *ōr*, there.

When the suffix य् *y*, even, is added, ओ *ō* becomes ऊ *ū*. Thus,—

तूर्य् *tūry*, even there; यूर्य् *yūry*, even where; कूर्य् *kūry*, even where? यूर्य् *yūry*, even here; ऊर्य् *ury*, even there.

58. तु *tᵘ*, or तुथ् *tuth*, used to form **adverbs of place** (iv. 136). Thus,—

ततु *tatᵘ* or ततुथ् *tatuth*, there; यतु *yatᵘ* or यतुथ् *yatuth*, where; कतु *katᵘ* or कतुथ् *katuth*, where? इतु *yitᵘ* or इतुथ् *yituth*, here; हतु *hutᵘ* or हतुथ् *hututh*, there; अतु *atᵘ*, or अतुथ् *atuth*, there.

With emphatic य् *y*, these become, ततुय् *tatuy*, ततुथ्य् *tatuthᵉy*, even here; यतुय् *yatuy* or यतुथ्य् *yatuthᵉy*, even where, and so on (p. 88).

59. ओर *ōrᵉ*, used to make **adverbs of motion from** (iv. 137). Thus,—

तोर *tōrᵉ*, thence; योर *yōrᵉ*, whence; कोर *kōrᵉ*, whence? योर *yōrᵉ*, hence; होर *hōrᵉ*, thence; ओर *ōrᵉ*, thence.

60. अलि *ali* or अलि *ali*, used to make **adverbs of time** (iv. 138). Thus,—

त्यलि *tĕli*, or त्यलि *tĕlⁱ*, then; यलि *yĕli* or यलि *yĕlⁱ*, when; क्यलि *kĕli* or क्यलि *kĕlⁱ*, when?

This termination is not used with other pronouns. The word for 'now' is वन् *wŏñ*. 'Even now' is वुन् *wuñ* (iv. 139). 'When?' is also कर् *kar* (iv. 140).

61. इ *i*, or इ *ⁱ*, used to form **adverbs of time** (iv. 141, 143). It is really the case of the agent, sometimes masc., and sometimes (to agree with विज़ि *wizi* understood) fem. Thus,—

From—

रातुल *rātulᵘ*, night time.	रात्लि *rātᵉli*, by night.

We also have रात्क्युत *rātkyutᵘ*, with the dative post-position (iv. 142).

दोहुल *dŏhulᵘ*, day time.	दोह्लि *dŏhᵉli*, by day.
न्यहफोल *nyahaphŏlᵘ*, break of dawn.	न्यहफोलि *nyahaphŏli*, at daybreak.
सुल *sulᵘ*, earliness.	सुलि *suli*, early.

यॆ़त्सुकाल् *yọts^{u}kāl*, delay.	यॆ़त्सुकालि *yọts^{u}kāl^{i}*, late.
काल् *kāl*, time.	कालि *kāl^{i}*, at the (right) time.

We have also कालिक्यथ् *kāl^{i}kyăth*, the day after to-morrow. क्यथ् *kyăth* is the sign of the Locative. Again ततिकालिक्यथ् *totikāl^{i}kyăth*, two days after to-morrow.

विज़् *wiz^{u}*, time, takes this suffix, which is in this case, clearly the agent singular, in the following phrases.

कमिविज़ि *kamiwizi*, when? तमिविज़ि *tamiwizi*, then; यमिविज़ि *yamiwizi*, when; &c.

62. स् *s*, used to form **adverbs of time** in the following. It is really the accusative singular (iv. 144).

क़ोजु *kōj^{u}*, the forenoon meal.	क़ाजिस् *kājis*, at the time of the forenoon meal.
मिम्युसु *mimyus^{u}*, the afternoon meal.	मिमिसिस् *mimisis*, at the time of the afternoon meal.

63. अन् *an*, used to form **adverbs of time**, especially with regard to the divisions of the day (iv. 145).

मन्द्युञु *mandyuñ^{u}*, midday.	मन्दिञन् *mandiñan* at midday.
दुपहर् *dupahar*, midday.	दुपहरन् *dupaharan*, at midday.
कालचन् *kālacan*, evening.	कालचनन् *kālacanan*, at evening.
बतन्यंग् *batanyaṅg*, the time of the night meal.	बतन्यंगन् *batanyaṅgan*, at the time of the night meal.
बतदब् *batadab*, the time of going to bed after the night meal.	बतदबन् *batadaban*, at bed time.
अड्राथ् *aḍrāth*, midnight.	अड्रातन् *aḍrātan*, at midnight.
पत्युमुपहर् *patyum^{u}pahar*, the last watch of the night.	पतिम्पहरन् *patimpaharan*, in the last watch of the night.

We even find this with foreign words, as,—

सुब्ह् *sub^{a}h*, morning.	सुब्हन् *sub^{a}han*, at morn.
शाम् *çām*, evening.	शामन् *çāman*, at eve.

64. अ *a*, used to signify **distribution**, with the prefix प्रथ *prăth* (iv. 146). Thus,—

दॊह् *dŏh*, a day.	प्रथदॊह *prăthdŏh^{a}*, day by day.

(Also द्वह *dŏh*^{e}, day by day, iv. 147).

पहर् *pahar*, a watch. — प्रथ्पहर *prăthpahar*^{e}, at each watch.

वरिह्य *warihy*, a year. — प्रथ्वरिह्य *prăthwarihy*^{e}, yearly.

प्रथ् *prăth*, also simply governs the accusative.

Thus,—

अख् *ăkh*, one. — प्रथ् अकिस् *prăth akis*, one by one.

विज़् *wiz*^{a}, time. — प्रथ् विज़ि *prăth wizi*, each time.

महन्युव् *mahanyuv*^{a}, a man. — प्रथ् महनिविस् *prăth mahanivis*, man by man.

ज़नान *zanăn*^{e}, a woman. — प्रथ् ज़नानि *prăth zanăni*, woman by woman.

When य् *y*, even, is added to the phrase प्रथ्द्वह *prăthdŏh*^{e}, the प्रथ् *prăth* is always dropped. Thus, always, द्वहय् *dŏhay*, even day by day (iv. 148). प्रथ्द्वहय् *prăthdŏhay*, is not used.

65. पथ् *păth*, is also used to signify **distribution**, as follows (iv. 149).

द्वहपथ् द्वह *dŏhapăth dŏh*^{e}, day by day.

वरिह्यपथ् वरिह्य *warihyapăth warihy*^{e}, year by year.

ज़निपथ् ज़नि *zanipăth zani*, person by person.

66. उस् *us*, used as follows (iv. 150, 151, 152).

इह् *yih*, this. — इहुस् *yihus*, this year.

ब्रोंठ् *brŏṭh*, before. — ब्रोंठुस् *brŏṭhus*, next year.

पथ् *păth*, behind. — परुस् *parus*, last year (with change of *t* to *r*).

प्रोर् *prŏr*^{a}, belonging to the year before last. — प्रार्युस् *prāryus*, in the year before last.

67. किनि *kin*^{i}, used to form **adverbs of direction from** (iv. 153); added to No. 55. Thus,—

ततिकिनि *tatikin*^{i}, thence; यतिकिनि *yatikin*^{i}, whence; कतिकिनि *katikin*^{i}, whence? इतिकिनि *yitikin*^{i}, hence; हुतिकिनि *hutikin*^{i}, thence.

ब्रोंठ् *brŏṭh*, before. — ब्रुठिकिनि *brŭṭh*^{i}*kin*^{i}, from before.

पथ् *păth*, behind. — पतिकिनि *pat*^{i}*kin*^{i}, from behind.

दछुन् *dachyun*^{u}, right.	दछिनिकिनि *dachin*^{i}*kin*^{i}, from the right.
खोवुर् *khōwur*^{u}, left.	खोवुरिकिनि *khōw*^{u}*r*^{i}*kin*^{i}, from the left.
तल् *tal*, below.	तलिकिनि *tạl*^{i}*kin*^{i}, from below.
पथ् *pyăth*, above.	पथिकिनि *pĕth*^{i}*kin*^{i}, from above.

68. कनि *kani*, used to form **adverbs of direction from** (iv. 153), with No. 59. तोरकनि *tōrakani*, from there; योरकनि *yōrakani*, from where; कोरकनि *kōrakani*, whence? होरकनि *hōrakani* or ओरकनि *ōrakani*, thence.

So also we have, signifying **cause**,—

तमिकनि *tamikani* or तवकनि *tawakani*, for that reason.

यमिकनि *yamikani* or यवकनि *yawakani*, for what reason.

कमिकनि *kamikani* or कवकनि *kawakani*, for what reason?

इमिकनि *yimikani* or इवकनि *yiwakani*, for this reason.

हुमिकनि *humikani* (not हुवकनि *huwakani*), for that reason.

अमिकनि *amikani* or अवकनि *awakani*, for that reason.

It is also used with words of **time** to signify **uncertainty** (iv. 154). Thus,—

अस्कनि *askani*, perhaps to-day; पगाह्कनि *pagāhkani*, perhaps to-morrow; कालिक्यथ्कनि *kạl*^{i}*kyăthkani*, (see No. 61), about the day after to-morrow; ऑत्रकनि *ạtrakani*, about the day before yesterday; दहुम्कनि *dạhumkani*, about the tenth (lunar) day; हारकनि *hārakani*, about *aṣāḍha*.

69. पत *pat*^{a}, used to form **adverbs of time after** (iv. 153). Thus,—

तमिपत *tamipat*^{a}, after then.

तवपत *tawapat*^{a}, after then, and so on, as in No. 68.

70. पारि *pạr*^{i}, to indicate **direction from** or **in** (iv. 156). Cf. No. 44). Thus,—

कमिपारि *kamipạr*^{i} or कपारि *kapạr*^{i}, in or from what direction?

तमिपारि *tamipạr*^{i}, or तपारि *tapạr*^{i}, in or from that direction.

यमिपारि *yamipạ̄r*^{i}, or यपारि *yapạ̄r*^{i}, in or from what direction.

इमिपारि *yimipạ̄r*^{i} or इपारि *yipạ̄r*^{i}, in or from this direction.

हुमिपारि *humipạ̄r*^{i} or हुपारि *hupạ̄r*^{i}, in or from that direction.

अमिपारि *amipạ̄r*^{i} or अपारि *apạ̄r*^{i}, in or from that direction.

And so on. So also,—

दछिनिपारि *dachin*^{i}*pạ̄r*^{i}, from or on the right; खोवुरिपारि *khōwur*^{i}-*pạ̄r*^{i}, from or on the left; ब्रूठिपारि *brūth*^{i}*pạ̄r*^{i}, in or from the front; पतिमिपारि *patim*^{i}*pạ̄r*^{i}, in or from behind.

From च़ोर् *tsōr*, four, we have च़पारि *tsŏpạ̄r*^{i} or च़वापारि *tsŏwāpạ̄r*^{i}, in or from all round, *i.e.*, all four directions.

But च़ोरिपारि *tsōripạ̄r*^{i}, in or from four directions only (iv. 157). As usual these nouns take the case of the agent.

71. कुन् *kun*, added to **adverbs of place** to signify **direction** (iv. 158). Thus (No. 57), तोर्कुन् *tōrkun*, in that direction; योर्कुन् *yōrkun*, in what direction; कोर्कुन् *kōrkun*, in what direction? योर्कुन् *yōrkun*, in this direction; होर्कुन् *hōrkun*, in that direction; ओर्कुन् *ōrkun*, in that direction.

तुर्य्कुन् *turykun*, even in that direction; यूर्य्कुन् *yūrykun*, even in what direction.

Again (No. 58), ततुकुन् *tat*^{u}*kun*, in that direction; यतुकुन् *yat*^{u}*kun*, and so on.

In these last the final तु *t*^{u} of the first element may be changed to थ् *th*. Thus,—

तथ्कुन् *tathkun*, in that direction; यथ्कुन् *yathkun*, in what direction; कथ्कुन् *kathkun*, in what direction? इथ्कुन् *yithkun*, in this direction; हुथ्कुन् *huthkun*, in that direction; अथ्कुन् *athkun*, in that direction. With emphatic य् *y* we get, तथ्य्कुन् *tathykun*, even in that direction; यथ्य्कुन् *yathykun*, even in what direction, and so on.

Similarly we have,—

गाम् *gām*, a village.	गाम्कुन् *gāmkun*, in the direction of the village.
गरु *gar*^{u}, a house.	गरकुन् *garakun*, in the direction of the house.

कॊल् *kŏl*, (fem.), a river.	कॊलिकुन् *kŏlikun*, towards the river.
वारॖ *wạ̄r*^{u}, a garden.	वारिकुन् *wārikun*, towards the garden.
ह्यॅरॖ *hyạr*^{u}, ह्युरॖ *hyur*^{u}, or ह्यूरॖ *hyūr*^{u}, above.	ह्यॅरॖकुन् *hyạr*^{u}*kun*, ह्युरॖकुन् *hyur*^{u}*kun*, or ह्यूरॖकुन् *hyūr*^{u}*kun*, towards above.
बॊन् *bŏn*, below.	बॊन्कुन् *bŏnkun*, towards below.

The suffix can also be used as a post-position added to the accusative. Thus,—

मोलॖ *mōl*^{u}, a father.	मॉलिस् कुन् *mạ̄lis kun*, towards the father.
मॉजॖ *mạ̄j*^{u}, a mother.	माज्य कुन् *mājĕ kun*, towards the mother.

So तमिस् कुन् *tamis kun*, towards him; यमिस् कुन् *yamis kun*, towards whom.

72. उवॖ *uv*^{u}, (fem. ॲवॖ *ạv*^{u}), signifies composed of (iv. 159). Thus,—

सॊन् *sŏn*, gold.	सॊनुवॖ *sŏnuv*^{u}, fem. सॊनॲवॖ *sonạv*^{u}, made of gold.
म्यॅचॖ *mĕts*^{u}, earth.	म्यॅच्युवॖ *mĕtsyuv*^{u}, fem. म्यॅच्यॲवॖ *mĕtsyạv*^{u} made of earth.
काठ् *kāṭh*, wood.	काठुवॖ *kāṭhuv*^{u}, made of wood.

In all the above, the suffix is added to the form of the agent, but a final *a* is elided.

73. बुस्य् *busy*, fem. the same, signifies dependent on (iv. 160). Thus,—

लूख् *lūkh*, people.	लूकबुस्य् *lūkabusy*, dependent on people; belonging to other people.
खॊड् *khŏḍ*, a hollow.	खॊडबुस्य् *khŏḍabusy*, dependent on a hollow; *i.e.*, buried in the ground.
कॊलय् *kŏlay*, a wife.	कॊलयबुस्य् *kŏlayabusy*, dependent on a wife; having only one relation,—his wife.

74. ल्यकु *lyạk*^{u}, fem. ल्यचु *lĕc*^{u}, used with अड् *aḍ*, half, as follows (iv. 161).

अडल्यकु *aḍalyạk*^{u}, incomplete: *e.g.*

अडल्यचु कोम् *aḍlĕc*^{u} *kōm*, an incomplete action.

अडल्यचु लरु *aḍalĕc*^{u} *lạr*^{u}, an incomplete house.

75. रिंग् *riṅg*, used as follows (iv. 162) to make **diminutives**.

अबर् *ab*^{a}*r*, a cloud.	अबररिंग् *ab*^{a}*rariṅg*, a slight cloud.
दुह् *d*^{u}*h*, smoke.	दुहरिंग् *d*^{u}*hariṅg*, a slight cloud of smoke.
वाव् *wāw*, wind.	वावरिंग् *wāwariṅg*, a little wind.

76. लुथ् *l*^{u}*th*, (fem.), used to form **diminutives** of words signifying breath or light (iv. 163). Thus,—

प्राण् *prāṇ*, life.	प्राणलुथ् *prāṇal*^{u}*th*, a spark of life.
शाह् *çāh*, breath.	शाहलुथ् *çāhal*^{u}*th*, a trace of breath.
गाश् *gāç*, light.	गाशलुथ् *gāçal*^{u}*th*, a very little light.
चोंगु *tsŏṅg*^{u}, a lamp.	चोंगिलुथ् *tsŏṅg*^{i}*l*^{u}*th*, a little lamp.

The final थ् *th* becomes त् *t* in declension. Thus, acc. sg. प्राणलुति *prāṇal*^{u}*ti* (not प्राणलुचु *prāṇal*^{u}*ts*^{u}).

77. तुर् *t*^{u}*r* (fem.), used to form **diminutives** of words meaning cloths (iv. 164).

कपुर् *kapur*, cotton cloth.	कपरतुर् *kapart*^{u}*r*, a piece of cloth.
पटु *pạṭ*^{u}, woollen cloth.	पटितुर् *pạṭ*^{i}*t*^{u}*r*.

78. छल् *chal* (fem.), used to form **diminutives**, especially of clothes (iv. 165).

कपुर् *kapur*, cotton cloth.	कपरछल् *kaparchal*, a piece of cotton cloth.
चोटु *tsŏṭ*^{u}, a cake.	चोचछल् *tsŏcĕchal*, a piece of cake.
बुर्जु *burj*^{u}, a *bhurja* leaf.	बुर्जछल् *burjachal*, a piece of *bhurja* leaf.
पटु *pạṭ*^{u}, a tablet.	पचछल् *pacĕchal*, a piece of board.
क्रह्नमाज् *kṛhnamāz*, the liver.	क्रह्नमाज्छल् *kṛhnamāz chal*, a piece of liver.

79. तिलिम् *tilim*, also forms similar diminutives (iv. 165).

Thus कपर्तिलिम् *kapartilim;* च़ोचितिलिम् *tsŏcĕtilim;* बुर्जतिलिम् *burja-tilim*, &c.

It is smaller than a thing formed with No. 78.

80. रेम्फ् *rĕmph* (fem.) (*vide ante*, p. 62), used to form diminutives, and in pity (iv. 166). Thus,—

ग़ुर् *çur*ᵘ, a boy.	ग़ुरिरेम्फ् *çur*ⁱ*rĕmph*, a poor little boy.
गुर् *gur*ᵘ, a horse.	गुरिरेम्फ् *gur*ⁱ*rĕmph*, a poor little horse.
महन्युव *mahanyuv*ᵘ, a man.	महनिविरेम्फ् *mahaniv*ⁱ*rĕmph*, a poor man.
च़ूंठ *tsūṭh*ᵘ, an apple.	च़ूंठिरेम्फ् *tsūṭh*ⁱ*rĕmph*, a little apple.

81. रेछ् *rĕtsh* (fem.), indicates connexion, including the idea of partition (iv. 167). Thus,—

कपुर् *kapur*, cotton cloth; कपर्रेछ् *kaparrĕtsh*, a piece of cloth.

मातामाल्रेछ् छय् *mātāmālrĕtsh chĕh*, there is some slight relationship with his maternal grandfather.

82. ज़ंड् *zaṇḍ* (masc.), added to words signifying vegetables or wood, to signify a little (iv. 168). Thus,—

हाख् *hākh*, spinach.	हाकज़ंड् *hākazaṇḍ*, a little spinach.
काठ् *kāṭh*, wood.	काठज़ंड् *kāṭhazaṇḍ*, a little wood.
पोश् *pōş*, a flower.	पोशज़ंड् *pōşazaṇḍ*, a few flowers.
स्युन् *syun*ᵘ, firewood.	सिनिज़ंड् *sin*ⁱ*zaṇḍ*, a little firewood.
स्युन् *syun*ᵘ, vegetables, meat, &c., (eaten with rice).	सिनिज़ंड् *sin*ⁱ*zaṇḍ*, a few vegetables (not meat. If meat is included in the idea, *zaṇḍ* cannot be used).
मुजि *muj*ⁱ, a radish (Cf. No. 32 *ante*).	मुजज़ंड् *mujĕzaṇḍ*, a few radishes.

83. कांन् *kāñ* (fem.), used in the same way as No. 82 (iv. 168). Thus,—

हाककांन् *hākakāñ*, a little spinach; काठकांन् *kāṭhakāñ*, a little wood; पोशकांन् *pōşakāñ*, a few flowers; so सिनिकांन् *sin*ⁱ*kāñ;* सिनिकांन् *sin*ⁱ*kāñ;* मुजकांन् *mujĕkāñ*.

84. तुलु *tul*^{a} (masc.), also used in the same way as No. 82 (iv. 168). Thus;—हाकतुलु *hākatul*^{a}, a little spinach; काठतुलु *kāṭhatul*^{a}, a little wood: पोषतुलु *pōṣatul*^{a}, a few flowers. So शिनितुलु *sin*^{i}*tul*^{a}; सिनितुलु *sin*^{i}*tul*^{a}; मुज्यतुलु *mujĕtul*^{a}.

We may also add वा *ā* (iv. 170). Thus हाकतुल्वा *hākatulwā*, a little spinach.

85. थोपु *thōp*^{a} (masc.), also used in the same way as No. 82 (iv. 168). Thus,—

हाकथोपु *hākathōp*^{a}; काठथोपु *kāṭhathōp*^{a}; पोषथोपु *pōṣathōp*^{a}; शिनिथोपु *sin*^{i}*thōp*^{a}; सिनिथोपु *sin*^{i}*thōp*^{a}; मुज्यथोपु *mujĕthōp*^{a}.

86. फलु *phạl*^{a}, used to signify a little more especially of any kind of grain (iv. 169). Thus,—

दाञ *dāñĕ*, paddy.	दांफलु *dā̃phạl*^{a}, a little paddy. *Vide ante*, p. 70.
तमुल् *tŏmul*, rice.	तमुलफलु *tŏm*^{a}*laphạl*^{a}, a little rice.
कर *kar*^{a}, peas.	करफलु *karaphạl*^{a}, a few peas.
मंग् *mŏṅg*, *mung.*	मंगफलु *mŏṅgaphạl*^{a}, a little *mung.*

So also,—

चञ् *ts*^{a}*ñ*, charcoal.	चञफलु *ts*^{a}*ñĕphạl*^{a}, a little charcoal.
बठु *bạṭh*^{a}, cowdung fuel.	बठिफलु *bạṭh*^{i}*phạl*^{a}, a little cowdung fuel.
मांचु *mĕts*^{a}, earth.	म्यचफलु *mĕtsĕphạl*^{a}, a little earth.

फलु *phạl*^{a}, in the plural, means 'grains,' and is not used as a diminutive. Thus,—

दांफलि *dā̃phạl*^{i}, grains of paddy; तमुलफलि *tŏm*^{a}*laphạl*^{i}, grains of rice, &c.

वा *ā* may be added to फलु *phạl*^{a}. Thus (iv. 170) बतफल्वा *bataphạlwā*, a little boiled rice.

87. म्यय् *mŏy* or म्यया *mŏyā*, may be used to form diminutives with any of the words mentioned in Nos. 75 to 86, except kinds of wood and grain (Nos. 82 and 86) (iv. 170). Thus;—

अब्रम्यय् *ạb*^{a}*ramŏy* or अब्रम्यया *ạb*^{a}*ramŏyā*, a small cloud; दुहम्यया *d*^{a}*hamŏyā*, slight smoke; वावम्यया *wāwamŏyā*, slight wind; हाकम्यया

hākamŏyā, a little spinach (only used of cooked spinach. हाकतुला *hākatulā* (cf. 84) means both cooked and uncooked); पोषम्या *pōṣamŏyā*, a few flowers; त्सञम्या *ts°ñŏmŏyā*, a little charcoal; म्वचम्या *mŏtsŏ-mŏyā*, a little earth; बतम्या *batamŏyā*, a little boiled grain.

88. हन् *han* or हना *hanā*, used exactly like No. 87 (iv. 170). Thus,—

अब्रहन् *ab°rahan* or अब्रहना *ab°rahanā*, and so on.

89. बल् *bal*, is added to any word to indicate the presence of water, or a place for offering sacrifices to minor deities or spirits (iv. 171, 172, 173). Thus we have.

व्यथबल् *vyathabal*, wherever the water of the Jhelam flows. *E.g.*, (to a man going to bathe) त्सु कतु गछख्? व्यथबल् *ts°h kat° gatshakh*? *vyathabal*. Where are you going? (Answer) to *vyathabal*, *i.e.*, to bathe in the Jhelam.

So गंगबल् *gaŋgabal*, name of a well-known bathing place. मार्बल् *mār°bal*, *vide ante*, p. 67, the water of the river Mār. पोखरिबल् *pŏkharibal*, a tank (with water in it), name of a well-known tank. क्रीरिबल् *krīr°bal*, a well; आवरिञबल् *āwariñĕbal*, a place where a funeral pyre is set up (always on the bank of a river); शिमशानबल् *çimçānabal*, a burning ghat, (always on the bank of a river).

सबबल् *sababal*, a place where a wedding dinner party is carried on वुरबल् *wurabal*, the place where the cooking fires (*wur*) for a bridegroom's party are used; कोँदबल् *kŏdabal*, a brick or potter's kiln; राज़बल् *rāzabal*, a burning *ghāṭ* (*rāz* is the superintendent of a burning ghāṭ. Hence, here used for a ghāṭ). ग्रटबल् *graṭabal*, the site of a Persian wheel. यारबल् *yārabal*, the place where water (Skr. वारि *vāri*,) is offered to ancestors; *i.e.*, according to Kāçmīrī custom, a bathing place.

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On the Kāçmīrī Verb.—*By* G. A. Grierson, C.I.E., Ph.D., I.C S.

[Read January, 1899.]

The Kāçmīrī Verb is treated in the *Ākhyāta-* and *Kṛdanta-prakriyās* of Īçvara-kaula's *Kaçmīraçabdāmṛta.*

Verbal roots may end either in a consonant or in a vowel. When a root ends in a consonant, the vowel अ *a* is added to assist the pronunciation. Thus the root कर् *kar* is written कर *kar*ᵃ. It is still, however, considered to be a root ending in a consonant and is referred to as such. The final अ *a* is dropped before adding the conjugational suffixes. For this reason, throughout this series of papers, I shall so far depart from the rule of strict transliteration, that I shall not write the final अ *a* of roots ending in consonants, although that final अ *a* will be written in the Nāgarī character.

When a root ends in a vowel, that vowel is always इ *i*. There are only eight of these roots, of which five belong to the first, and three to the third conjugation, as follows,—

First Conjugation.—खि *khi*, eat; चि *ci*, drink; दि *di*, give; नि *ni*, take; and हि *hi*, take.

Third Conjugation.—ज़ि *zi*, be born; पि *pi*, fall; and यि *yi*, come.

As in the above examples, all verbs will be quoted under their root-forms.

Excepting the verbs नि *ni*, take, दि *di*, give, and यि *yi*, come, all verbs whose roots end in vowels change the final इ *i* to य *ya*(*ă*) throughout (viii. ii. 11). Thus, the present participle of all these verbs is made by adding वान् *wān* to the root. But the present participle of खि *khi*, eat, is ख्यवान् *khyawān*, not खिवान् *khiwān*. On the other hand, the present participle of नि *ni*, take, is निवान् *niwān*, not न्यवान् *nyawān*. This rule is a most important one, and will be met over and over again in the following pages.

Conjugation.

There are three conjugations of verbs. They only differ in the formation of the Causal Voice, and of the past participles and of the tenses derived from them. Their consideration is postponed till these tenses come to be dealt with.

Voice.

There are three voices: the Active, the Passive, and the Causal.

The Active Voice.

This is formed by adding the conjugational suffixes to the root direct according to the rules to be hereafter detailed.

The Passive Voice.

This is formed by conjugating the oblique form of the verbal noun in उन् *un*, that is to say, the shortened form of the Instrumental Singular which is used before post-positions, and which ends in अन *an*^{e}, with the verb यि *yi*, come, which may either precede or follow. Thus, from the verb कर् *kar*, make, the verbal noun is करुन् *karun*. The oblique form of this is करन *karan*^{e}, and the Passive is करन यि *karan*^{e} *yi*, be made, literally, come into making. Compare the Hindī देखने में आता है *dĕkh'nĕ mĕ ātā hai*, it comes into seeing, it is seen (viii. i. 49).

Examples of the use of the Passive are (viii. i. 50).

> रनन यिवान् छुह् बत *ranan*^{e} *yiwān chuh bat*^{e}, the rice is coming into cooking, *i.e.*, is being cooked.

पानय् छुह् यिवान् करन *pāna-y chuh yiwān karan*^{e}, he, himself, is being made.

Even neuter verbs can take the passive form, without, in this case, changing their meaning (viii. i. 51). Thus,—

ज़ोतान् छुह् *zōtān chuh ;* or

ज़ोतन यिवान् छुह् *zōtan*^{e} *yiwān chuh*, he is shining. The latter example is literally, he is coming into shining.

दज़ान् छुह् *dazān chuh*, or

दज़न यिवान् छुह् *dazan*^{e} *yiwān chuh*, he is burning.

The root बोज़ *bōz*, hear, when used in the passive means 'see' (viii. i. 52). Thus,—

बोज़ान् छुह् *bōzān chuh*, he hears, but,

बोज़न यिवान् छुह् *bōzan*^{e} *yiwān chuh*, he is being seen.

बोज़न आव् *bōzan*^{e} *āv* (*āv*, is the irregular past tense of *yi*), he was seen.

बोज़न यियि *bōzan*^{e} *yiyi*, he will be seen.

If we want to express the passive of the verb 'to hear,' we must use a periphrasis. Thus,—

बोज़नस् अन्दर् यिवान् छुह् *bōzanas andar yiwān chuh*, he is coming into hearing, he is being heard.

The root गर *gar*, work metal, may mean 'to become hard' in the Passive (viii. i. 53). Thus,—

गरन यिवान् छुह् *garan*^{e} *yiwān chuh*, it is being worked, or it is becoming hard.

The root नि *ni*, take, may mean 'to have the attention distracted' in the Passive (viii. i. 55). Thus,—

निन यिवान् छुह् *nin*^{e} *yiwān chuh*, he is being distracted, or he is being taken.

The root हि *hi*, take, may mean 'to be engaged in' in the Passive (viii. i. 56). Thus, ह्यन यिवान् छुह् *hyan*^{e} *yiwān chuh*, he is engaged (in a business), or he is being taken.

The root डेश *ḍēṣ*, see, is irregular. Its Passive is formed thus, ड्रेठ् यिवान् छुह् *drēṭh yiwān chuh*, he is being seen (viii. i. 54).

In adding this termination अन *an*ᵉ, we must remember that in the case of the verbs नि *ni*, take, दि *di*, give, यि *yi*, come, the first अ *a* is elided (viii. ii. 11). Thus, निन यिवान् छुह् *nin*ᵉ *yiwān chuh*, he is being taken.

दिन यिवान् छुह् *din*ᵉ *yiwān chuh*, he is being given.

यिन यिवान् छुह् *yin*ᵉ *yiwān chuh*, it is being come by him, *i.e.*, he is coming. In the case of other verbs ending in इ *i*, that vowel becomes य् *y*. Thus,—

खि *khi*, eat, ख्यन यिवान् छुह् *khyan*ᵉ *yiwān chuh*, he is being eaten.

हि *hi*, take, ह्यन यिवान् छुह् *hyan*ᵉ *yiwān chuh*, he is being taken.

चि *ci*, drink, च्यन यिवान् छुह् *cyan*ᵉ *yiwān chuh*, it is being drunk.

The Causal Voice.

A root is made causal by adding अनाव् *anāw* (viii. iv. 2, 3). Thus, कर *kar*, make; करनाव *karanāw*, cause to make. So, in the present tense, करान् छुह् *karān chuh*, he makes; करनावान् छुह् *karanāwān chuh*, he causes to make.

Exceptions—

The root वुफ *wuph*, fly, is regular. Thus, वुफनावान् छुह् *wuphanāwān chuh*, he causes to fly. But when the causal verb means 'to incite,' the *n* is changed to *l* (viii. iv. 4). Thus, वुफलावान् छुह् *wuphalāwān chuh*, he incites.

Intransitive roots containing three *akṣaras* omit the अन् *an* of अनाव् *anāw* in forming causals (viii. iv. 7). Thus,—

From—

ववर *wŏbar*, be finished.	ववरावान् छुह् *wŏbarāwān chuh*, he finishes.
कात्सर *kātsar*, be tawny.	कात्सरावान् छुह् *kātsarāwān chuh*, he makes tawny.
कुमल *kumal*, be tender.	कुमलावान् छुह् *kumalāwān chuh*, he makes tender.
चोँखर *cŏkhar*, be contracted.	चोँखरावान् छुह् *cŏkharāwān chuh*, he makes contracted.

छ़ौछन *tshŏtshan*, be light.	छ़ौछनावान् छुह् *tshŏtshanāwān chuh*, he makes light.
मन्दछ *mandach*, be ashamed.	मन्दछावान् छुह् *mandachāwān chuh*, he makes ashamed.
व्वज़ल *wŏzal*, be red.	व्वज़लावान् छुह् *wŏzalāwān chuh*, he makes red.
समख *samakh*, become visible.	समखावान् छुह् *samakhāwān chuh*, he makes visible.
व्वपज़ *wŏpaz*, be born.	व्वपज़ावान् छुह् *wŏpazāwān chuh*, he produces.

This exception does not apply to transitive verbs, which are regular. Thus,—

कमव *kamav*, earn.	कमवनावान् छुह् *kamavanāwān chuh*, he causes to earn.
कतर *katar*, slice.	कतरनावान् छुह् *kataranāwān chuh*, he causes to cut in slices.
कपट *kapaṭ*, cut (clothes).	कपटनावान् छुह् *kapaṭanāwān chuh*, he causes to cut.

The root वुष्ण *wuṣṇ*, be hot, also drops the अन् *an*. Thus, वुष्णावान् छुह् *wuṣṇāwān chuh*, he makes hot (viii. iv. 8).

The verbs वुज़ *wuz*, be awake; ब्वड *bŏḍ*, dive; लार *lār*, touch; पिल *pil*, arrive; कांप *kạmp*, tremble, and रंज़ *ranz*, be pleased, add optionally अव् *av*, instead of अनाव् *anāv* (viii. iv. 5, 14). Thus, वुज़वान् छुस् *wuzawān chu-s*, or वुज़नावान् छुस् *wuzanāwān chu-s*, he wakens him. So कांपवान् छुस् *kạmpawān chu-s*, or कांपनावान् छुस् *kạmpanāwān chu-s*, he causes him to tremble. The root प्रस *pras*, be born, has three forms (viii. iv. 5, 15); *viz.* प्रसवान् छुह् *prasawān chuh*; प्रसनावान् छुह् *prasanāwān chuh*, and पीनवान् छुह् *pīnawān chuh*, he causes to bear children.

The verb यि *yi*, come, makes its causal अननाव *ananāw*. [This is really the causal of अन *an*, bring]. Thus, अननावान् छुह् *ananāwān chuh*, he causes to bring.

The root फट *phaṭ*, be split, makes its causal फाटवान् छुह् *phāṭawān chuh*, or फाटनावान् छुह् *phāṭanawān chuh* (viii. iv. 17).

With regard to roots ending in इ *i*, the following are the forms (viii. iv. 9–13).

SIMPLE VERB.	CAUSAL.
पि *pi*, fall.	पावान् छुह् *pāwān chuh*, he causes to fall.
दि *di*, give.	दावान् छुह् *dāwān chuh*, or दिवनावान् छुह् *diwanāwān chuh*, he causes to give.
नि *ni*, take.	न्यावान् छुह् *nyāwān chuh*, or निवनावान् छुह् *niwanāwān chuh*, he causes to take.
चि *ci*, drink.	च्यावान् छुह् *cyāwān chuh*, or च्यावनावान् छुह् *cyāwanāwān chuh*, he gives to drink.
खि *khi*, eat.	ख्यावान् छुह् *khyāwān chuh*, or ख्यावनावान् छुह् *khyāwanāwān chuh*, he gives to eat.
हि *hi*, take.	ह्यावान् छुह् *hyāwān chuh*, or ह्यवनावान् छुह् *hyawanāwān chuh* (sic), he causes to take.

Regarding यि *yi*, come, see *supra*, p. 5.

Regarding ज़ि *zi*, be born, see *post*, p. 9.

Other verbs of the third conjugation form their causals by adding °*rāw* (viii. iv. 20). Before this,—

if the root vowel is	अ *a*	it becomes	अ़ *ạ*.
	आ *ā*	,,	आ़ *ạ̄*.
	इ *ĭ*	,,	ई *i*.
	ओ *ŏ*	,,	उ *ŭ* (viii. iv. 27).

Moreover,—

if the final consonant of the root is	त् *t*	it becomes	च् *ts*.
	द् *d*	,,	ज् *z*.
	न् *n* or ण् *nn*	,,	ञ् *ñ* (viii. iv. 25).

[The only root of the third conjugation which ends in ठ् *th* is पाठ *pāth*, become, and, according to my Paṇḍit, its causal is regular, पाठनावान् छुह् *pāthanāwān chuh*. पांठ्रावान् छुह् *pȧṭsh*^{e}*rāwān chuh*, is possible, but unusual].

कल *kal*, be dumb.	कंल्रावान् छुह् *kạl*^{e}*rāwān* *chuh*, he makes dumb.
ग्योब *gŏb*, be too heavy.	ग्यंब्रावान् छुह् *gọ̆barāwān chuh*, he makes too heavy.
व्यठ *vyaṭh*, be fat.	व्यंठ्रावान् छुह् *vyạṭh*^{e}*rāwān chuh*, he makes fat.
कान *kān*, be one-eyed.	कांन्रावान् छुह् *kạ̄ñ*^{e}*rāwān chuh*, he makes one-eyed.
ठीक *ṭhik*, stand firmly.	ठीक्रावान् छुह् *ṭhīk*^{e}*rāwān chuh*, he makes to stand firmly.
तेज़ *tēz*, be sharp.	तीज़्रावान् छुह् *tīz*^{e}*rāwān chuh*, he makes sharp.
ब्रेठ *brĕṭh*, be a fool.	ब्रीठ्रावान् छुह् *briṭh*^{e}*rāwān chuh*, he makes foolish.
पोठ *pōṭh*, be fat.	पूठ्रावान् छुह् *pūṭh*^{e}*rāwān chuh*, he makes fat.
लोक *lŏk*, be small.	लूक्रावान् छुह् *lūk*^{e}*rāwān chuh*, he makes small.
छत *chat*, be white.	छंत्स्रावान् छुह् *chạts*^{e}*rāwān chuh*, he makes white.
तत *tat*, be hot.	तंत्स्रावान् छुह् *tạts*^{e}*rāwān chuh*, he makes hot.
थद *thad*, be high.	थंज़्रावान् छुह् *thạz*^{e}*rāwān chuh*, he elevates.
शद *çŏd*, be pure.	शंज़्रावान् छुह् *çọ̆z*^{e}*rāwān chuh*, he purifies.
बन *ban*, be.	बंञ्रावान् छुह् *bạñ*^{e}*rāwān chuh*, he causes to be.
तन *tan*, be thin.	तंञ्रावान् छुह् *tạñ*^{e}*rāwān chuh*, he makes thin.

The verb चुक *tsŏk*, if it means 'be sour,' makes its causal चॊकरावान् छुह् *tsŏk°rāwān chuh;* but if it means 'be angry,' its causal is चुकरावान् छुह् *tsuk°rāwān chuh.* The verb खल *khal,* be loose, makes its causal खॖलरावान् छुह् *khạl°rāwān chuh,* or खॖजरावान् छुह् *khạj°rāwān chuh.*

The following verbs form their causals optionally by adding either *anāw,* or *°rāw,* (viii. iv. 19, 21, 22, 23).

First Conjugation: चक *chak,* scatter; चप *chap,* pass time; चेन *tsēn,* know by a sign; मान *mān,* confess.

Second Conjugation: चल *tsal,* flee; च्यन *tshyann,* be split; थक *thak,* be weary; फस *phas,* be entangled; फुट *phuṭ,* be broken; फॊल *phŏll,* expand (of a flower); मश *maṣ,* forget; राव *rāv,* be lost; हॊख *hŏkh,* be dry; हॊच *hŏts,* decay; शप *çrap,* be digested.

Third Conjugation: त्यठ *tyaṭh,* be bitter.

Thus, चीञरावान् छुह् *tsīñ°rāwān chuh,* or चेननावान् छुह् *tsēnanāwān chuh;* चॖलरावान् छुह् *tsạl°rāwān chuh,* or चलनावान् छुह् *tsalanāwān chuh;* त्यॖठरावान् छुह् *tyạṭh°rāwān chuh,* or त्यठनावान् छुह् *tyaṭhanāwān chuh.*

The root चक *chak* does not alter its meaning in the causal in *°rāw.* Thus, चकान् छुह् *chakān chuh,* चॖकरावान् छुह् *chạk°rāwān chuh,* both mean 'he scatters.' To give a causal meaning it has चकनावान् छुह् *chakanāwān chuh,* or चॖकरनावान् छुह् *chạk°ranāwān chuh.*

The root चप *chap* has for its causal चॖपरावान् छुह् *chạp°rāwān chuh,* चपनावान् छुह् *chapanāwān chuh,* or छॊपरावान् छुह् *chŏp°rāwān chuh.*

The following verbs of the third conjugation form their causals in *anāw,* and not in *°rāw* (viii. iv. 17) कॖच *k°ts,* be wet; गॊह *gŏh,* shine; ग्रक *grak,* boil over; सॊत *sōt,* shine; टॖक *ṭ°k,* run; टेल *ṭēl,* smart; तॊष *tōṣ,* be satisfied (according to my Paṇḍit, this verb belongs to the 2nd conjugation); डोर *dōr,* run; नॆप *nąp,* shine; नील *nīl,* become blue; पिस *pis,* boil over; पेड *pēḍ,* exude; पोर *pōr,* be competent; प्रार *prār,* wait (according to my Paṇḍit, this verb belongs to the 2nd conjugation); फब *phab,* be excellent; फर *phar,* be stolen; फल *phal,* become old (of clothes); फुश *phuç* or फुह *phuh,* be inwardly angry; फेर *phēr,* go round; फोर *phōr,* quiver (according to my Paṇḍit, this verb belongs

to the 2nd conjugation); बाद् *bād*, be powerful; बास *bās*, become clear (according to my Paṇḍit, this verb belongs to the 2nd conjugation); बुड *buḍ*, be old: ब्रज़ *braz*, shine; याप *yāp*, pervade; रंब *ramb*, be beautiful; रस *ras*, be full of juice; रौछ *röts*, be preferred; रौट *röṭ*, be stopped; र्‌ड *r^{e}ḍ*, persistently follow; र्‌ण *r^{e}ṇ*, be worn out; ल्यड *lyaḍ*, be conquered; लोर *lōr*, become deficient. Thus, क्छनावान् छुह् *k^{e}tsanāwān chuh*, not क्छ्‌रावान् छुह् *k^{e}ts^{e}rāwān chuh*.

All causal verbs in *^{e}rāw*, may optionally drop the syllable *āw* in the termination, and add *^{e}r* instead of *^{e}rāw* (viii. iv. 24). Thus,—

Instead of—	We may have—
कल्‌रावान् छुह् *kal^{e}rāwān chuh*	कल्‌रान् छुह् *kal^{e}rān chuh*
गोब्‌रावान् छुह् *gŏb^{e}rāwān chuh*	गोब्‌रान् छुह् *gŏb^{e}rān chuh*
चोक्‌रावान् छुह् *tsŏk^{e}rāwān chuh*	चोक्‌रान् छुह् *tsŏk^{e}rān chuh*

and so on.

The following verbs form their causals by merely lengthening their root vowels (viii. iv. 28).

तर *tar*, be crossed.	Causal	तारान् छुह् *tārān chuh*, he crosses.
मर *mar*, die.		मारान् छुह् *mārān chuh*, he kills.
डल *ḍal*, pass over.		डालान् छुह् *ḍālān chuh*, he causes to pass over.
लग *lag*, be with.		लागान् छुह् *lāgān chuh*, he unites.

When मर *mar* (18, 28), means 'unite,' and when लग *lag* (28) means 'suffer pain,' or 'fit,' they are regular. Thus, मरनावान् छुह् *maranāwān chuh*, he causes to unite; लगनावान् छुह् *laganāwān chuh*, he causes to suffer pain.

The following are quite irregular,—

ज़ि *zi*, be born.	Causal	ज़ोव्‌रान् छुह् *zöv^{e}rān chuh*, he brings forth (26).
खस *khas*, ascend.		खारान् छुह् *khārān chuh*, he causes to ascend (29).
वस *vas*, descend.		वारान् छुह् *wārān chuh*, he brings down (29).

सॊंग *rȫŋg*, go to sleep. — सावान् छुह् *sāwān chuh*, he puts to sleep (30).

दज़ *daz*, burn. — ज़ालान् छुह् *zālān chuh*, he burns (act.) (31).

डेष *ḍēṣ*, see. — हावान् छुह् *hāwān chuh*, he shows (32).

गछ *gatsh*. — पकनावान् छुह् *pakanāwān chuh*, he drives.

गछनावान् छुह् *gatshanāwān chuh*, he despatches (33).

Thus, गॊवुन् पकनावान् छुह् *gōvᵘn pakanāwān chuh*, he drives the cows;

गंगाय गछनावान् छुस् *gaŋgāyᵉ gatshanāwān chu-s*, he sends him to the Ganges.

वॊथ *wȫth*, rise. — तुलान् छुह् *tulān chuh*, he raises, he lifts up; but वॊथनावान् छुह् *wȫthanāwān chuh*, he causes so and so to rise (34).

Verbal Suffixes.

Before proceeding to the consideration of the conjugation of the verb, it is necessary to describe in detail one remarkable feature of the Kāçmīrī language, which it shares with other languages of the North-Western group of the Indo-Aryan Vernaculars, namely, the facility with which the meaning of the verbal stem can be modified by the addition of suffixes. Indeed, it may be said that, given the form of a tense-stem, there is usually no conjugation, in the proper sense of the word, at all. In most cases, suffixes, which may be added, or detached, at pleasure, and most of which have an independent recognised existence, are added, and give the various modifications of meaning which we designate number and person, or of negation, affirmation, and so on, by forming true compound words, and without becoming merged in the base in the form of terminations. Thus, take the word कॊर् *kǫrᵘ*. This means 'made,' and may mean, 'made by me,' 'made by us,' 'made by him' and so on. That is to say, it means, 'I made,' 'we made,' 'he made,' &c. If we wish to lay stress on the person who made, we may say तमि कॊर् *tǫmⁱ kǫrᵘ*, 'by him made,' *i.e.*, 'he made.' Instead, however of using तमि *tǫmⁱ*, the instrumental singular of the third

personal pronoun, in Kāçmīrī we may optionally add the suffix न् *n*, which means 'by him,' just as much as तमि *tam*^{i} does, and we get करुन् *kąru-n*, which also means 'made by him,' or 'he made.' Suppose we want to express who was made by him, and that the person is the speaker, then we can say बुह् करुन् *bŏh kąru-n*, 'I was made by him,' *i.e.*, 'he made me.' Instead, however, of बुह् *bŏh*, we may add the suffix अस् *as*, which means 'I.' We thus get करुनस् *kąr*^{u}*-n-as*, 'I was made by him,' *i.e.*, 'he made me.' Again, if we wish to emphasise the fact that I was the person made, we can add the suffix ति *ti*, and we get the form करुनस्ति *kąr*^{u}*-n-as-ti*, which means, 'I also was made by him,' 'he made me also.' Again, if we want to make the verb interrogative, we can add, after all these, the interrogative particle, आ *ā*, thus, करुनस्त्या *kąr*^{u}*-n-as-ty-ā*, 'was I also made by him?' 'did he make me also?'

The above examples will show the freedom with which these suffixes are used in Kāshmīrī. They can be combined almost *ad infinitum*. These suffixes may be divided into two classes, adverbial and pronominal, and in this order, I now proceed to discuss them.

Adverbial Suffixes.

These suffixes are added to all verbs. Before all these the final ह् *h* of a verbal form is elided (iv. 131). The ordinary rules of *sandhi* also occur. Thus *i* and *u* before *ā* become *y* and *w* respectively, *ya* (*ĕ*) + *ā* becomes *yā*, and *a* + *ā* becomes *ā*.

1. न *n*^{a}. This negatives the verb (viii. i. 13). Thus,—

करान् छुह् *karān chuh*, he makes.	करान् छुन *karān chun*^{a}, he does not make.
करान् छिह् *karān chih*, they make.	करान् छिन *karān chin*^{a}, they do not make.
करान् छेह् *karān chĕh*, she makes.	करान् छेन *karān chĕn*^{a}, she does not make.
करान् छख् *karān chĕkh*, thou (fem.) makest.	करान् छखन *karān chĕkhn*^{a}, thou dost not make.
करि *kari*, he will make.	करिन *karin*^{a}, he will not make.
गयोव् *gayōv*, he went.	गयोवन *gayōvn*^{a}, he did not go.
पकु *pąk*^{u}, he went.	पकन *pąk*^{u}*n*^{a}, he did not go.

2. आ *ā*. This gives an interrogative force to the verb (viii. i. 14). Thus,—

करान् छुह् *karān chuh*, he makes.	करान् छ्वा (for छुह्+आ, छु+आ) *karān chwā*, does he make?
करान् छह् *karān chĕh* (lit. *chyah*), she makes.	करान् छा *karān chyā*, does she make?
करि *kari*, he will make.	कर्या *karyā*, will he make?
परव् *parav*, we shall read.	परवा *parawā*, shall we read?
कर्योन् *karyōn*, he made.	कर्योना *karyōnā*, made he?
कॊरुन् *kạrun*, he made.	कॊरना *kạrᵊnā*, made he?
गयोव् *gayōv*, he went.	गयोवा *gayōvā*, did he go?
पॊक् *pạkᵊ*, he went.	पॊक्वा *pạkᵊā*, did he go?

In the first and third persons Feminine, अय् *ay* is substituted for आ *ā*, when the person addressed is a woman. If a man is addressed, अ ᵊ is used in the first person Singular, and आ *ā* in the first person Plural, and in the third person.

Thus, करान् छस *karān chĕsᵊ*, am I (fem.) making? here a man is addressed. If a woman is addressed, the speaker would say छसय् *chĕsay*.

करान् छा असि *karān chyā* (*chĕh* + *ā*) *ạsⁱ*, are we (fem.) making? If a woman is addressed, the speaker must say छय् *chĕy*. See No. 4.

3. अ ᵊ. This may be substituted for आ *ā*, in the following cases.

(*a*) In the first person Singular Masculine (viii. i. 15) Thus,—

करान् छुस् *karān chus*, I make.	करान् छुस *karān chusᵊ* (instead of करान् छुसा *karān chusā*), am I making?

(*b*) Always in the first person Singular Feminine, when a man is addressed (viii. i. 17). Thus,—

करान् छस् *karān chĕs*, I (fem.) make.	करान् छस *karān chĕsᵊ*, am I (fem.) making? Here the speaker is addressing a man. If she was addressing a woman she would say करान् छसय् *karān chĕsay*.

(*c*) Honorifically in the second person Singular and Plural (viii. i. 15).

करान् छुख् *karān chukh*, thou makest.

करान् छुख *karān chukh*^{e}, does Your Honour make?

करान् छिव *karān chiw*^{e}, you make.

करान् छिव *karān chiw*^{e}, do your Honours make? Note here that the vowel remains short.

4. अय् *ay* or, after a vowel, य् *y*. Used as follows, instead of आ *ā* or अ ^{e}.

(*a*) In the first person Singular and Plural Feminine, and in the third person Singular and Plural Feminine (viii. i. 17, 18), when a woman is addressed. Thus,—

करान् छस् *karān chĕs*, I (fem.) make.

करान् छसय् *karān chĕsay* am I (fem.) making? Here the speaker is addressing a woman. If she were addressing a man, she would say करान् छस *karān chĕs*^{e}.

करान् छह् असि *kārān chĕh as*^{i}, we (fem.) make.

करान् छय् असि *karān chĕy as*^{i}, are we (fem.) making?

करान् छह् सह् *karān chĕh sŏh*, she makes.

करान् छय् सह् *karān chĕy sŏh*, is she (fem.) making?

करान् छह् तिम *karān chĕh tim*^{e}, they (fem.) make.

करान् छय् तिम *karān chĕy tim*^{e}, are they (fem.) making?

In the three last, the speaker is also addressing a woman. If she were addressing a man, she would say छ्या *chyā*, instead of छय् *chĕy*.

(*b*) In the second person Feminine optionally instead of अ *a*, when a woman is addressed honorifically (viii. i. 16). Thus,—

करान् छख् *karān chĕkh*, thou (fem.) makest.

करान् छखय् *karān chĕkhay*, or करान् छख *karān chĕkh*^{e}, is Your Honour (fem.) making? Here the speaker is necessarily addressing a woman.

करान् छव *karān chĕw*^{e}, you (fem.) make.

करान् छवय् *karān chĕway*, or करान् छव *karān chĕw*^{e}, are Your Honours (fem.) making? The speaker is again addressing women.

5. ति *ti* (iv. 179). This suffix is used to signify 'also,' 'indeed.' Thus,—

करान् छुह् *karān chuh*, he makes.	करान् छुति *karān chuti*, he makes also.
करि *kari*, he will make.	करिति *kariti*, he will indeed make.

6. ना *nā*, नय् *nay* (viii. i. 14, 16). This is a compound of न *n*^{e} (No. 1) and आ *ā* (No. 2) or अ ^{e} (No. 3), or of न *n*^{e}, and अय् (No. 4). It gives the force of an interrogative negative, and is used like the separate parts. Thus,—

करान् छुह् *karān chuh*, he makes.	करान् छुना *karān chunā*, does he not make?

So करान् छेना *karān chĕnā*, does she not make?

कर्योन् *karyōn*, he made.	कर्योन्ना *karyōnnā*, did he not make?
करि *kari*, he will make.	करिना *karinā*, will he not make?
करान् छेख् *karān chĕkh*, thou (fem.) makest.	करान् छेख्ना *karān chĕkhnā*, dost thou (fem.) not make? करान् छेख्नय् *karān chĕkhnay*, does Your Honour (fem.) not make?
करान् छेव *karān chĕw*^{e}, you (fem.) make.	करान् छेवना *karān chĕw*^{e}*nā*, do you (fem.) not do? or करान् छेवनय् *karān chĕw*^{e}*nay*, do Your Honours (fem.) not make?

7. त्या *tyā* or त्यय् *tyay*. This is a combination of ति *ti*, (No. 5) and आ *ā* (No. 2), or अय् *ay* (No. 4). It implies a question with emphasis (viii. i. 14). Thus,—

करान् छुत्या *karān chutyā*, does he *make* (it)?

कर्योन्त्या *karyōntyā*, did he *make* (it)?

करित्या *karityā*, will he *make* (it)?

करान् छेवत्यय् *karān chĕw*^{e}*tyay*, do Your Honours (fem.) *make* (it)?

8. सन *san*^{e}, सना *sanā*, आसन *āsan*^{e}, used in a question with doubt. If there is an interrogative word also in the sentence, it is added to it. Otherwise it is added to the verb. [सना *sanā* is not used with a verb].

The आ *ā* of सना *sanā* and आसन *āsan*^{e}, is suffix No. 2 already described (viii. i. 25, 28). Thus,—

> खयान् छ्वासन *khyawān chwāsan*^{e} (*chuh* + *āsan*^{e}), is he really eating?
>
> क्यासन खयान् छ्वा *kyāsan*^{e} (*kyāh* + *san*^{e}) *khyawān chwā*, what, is he really eating?
>
> क्यासना खयान् छुह् *kyāsanā khyawān chuh*, what, is he eating?
>
> बट कैत्यासन आसान् छिह् *bat*^{e} *kaityāsan*^{e} (*kait*^{i} + *āsan*^{e}) *āsān chih* how many brahmans are there really?
>
> करसना बागि यिवान् छुह् *karsanā bāg*^{i} *yiwān chuh*, at what hour is he coming? (*kar* = when? बागि *bāg*^{i} = Skr. *bhāga*, a portion of the day or night).
>
> करसना यियि *karsanā yiyi*, when will he come?
>
> कुतिसना आसहान् *kŭt*^{i}*sanā āsuhān*, how many may there be?
>
> कतिसना ओस् *katisanā ōs*^{u}, where was he?

9. सां *sā̆*. This is the vocative particle (*vide ante*, Vol. lxvii, p. 92). It is used exactly like सन *san*^{e}. Thus,—

> कैत्यासां लूख् आसि *kaityāsā̆* (*kait*^{i} + *ā-sā̆*) *lūkh āsi*, how many people were there?

PRONOMINAL SUFFIXES.

1. Before these as before all other suffixes, the final ह् *h* of a verb is elided (iv. 131). So also, an initial अ *a* of a suffix is elided when the verb, either after the elision of ह् *h* or not, ends in a vowel (viii. i. 39). Thus, छुह्+अम् *chuh* + *am* becomes first छु+अम् *chu* + *am*, and then छु+म् *chu* + *m* = छुम् *chum*, there is to me.

2. If the final ख् *kh* of a suffix is followed by another pronominal (not an adverbial) suffix commencing with a vowel, the ख् *kh* becomes ह् *h* (viii. i. 38). Thus,—

> करान् छुहस् *karān chu-h-as* (for *chu-kh* + *as*), thou makest for him.
>
> करान् छुहख् *karān chu-h-akh*, thou makest for them.

3. The termination अव् *av* becomes ओ *ō* before suffixes (viii. ii. 18). Thus,—

> करोथ् *karō-th* (*karav* + *ath*), we shall make thee.

4. The termination इव् *iv* becomes यू *yū* before suffixes. Thus,—

कर्यूम् *karyū-m* (for *kariv* + *am*), make ye for me, or make ye me.

When suffixes are added to the root direct, in the second singular imperative, a उ *u* is inserted (viii. i. 16). Thus,—

कर *kar*, make thou. करुम् *karu-m*, make thou for me, or make me.

When suffixes are added to the 3rd person singular of the Future, indicative, the अ *a* of the suffix is not elided. Thus, करि *kari*, he will make, कर्यस् *kary-as*, not करिस् *kari-s*, he will make for him. This does not hold with the suffixes of the second person. Thus, करिय् *kari-y*, he will make for thee, करिव *kari-w*ᵉ, he will make for you.

[When interrogative and other adverbial suffixes are added to the verb, they follow the pronominal suffix. *E.g.*, छुमा *chu-m-ā*, is there to me? So छुमासन *chu-m-āsan*ᵉ, &c.].

Some verbs are never used without pronominal suffixes of the dative case (viii. i. 45). These are,—

चर *tsar*, be inwardly wrathful.

फश *phŏç*, be inwardly wrathful.

फुह *phuh*, be inwardly wrathful.

मर्च *marts*, be inwardly wrathful.

वुच *wuts*, be burnt.

फिच *phits*, forget.

त्यंब *tyamb*, look eagerly (viii. iii. 45).

Moreover these verbs are always conjugated in the feminine, whether the subject is masculine or feminine. They are then used as impersonal verbs. Thus,—

चराम् छस् *tsarān chĕ-s*, lit. there is inward anger to him. *I.e.*, he is inwardly angry.

Similarly, फशाम् छस् *phŏçān chĕ-s*, फुहाम् छस् *phuhān chĕ-s*, मर्चाम् छस् *martsān chĕ-s*. Again चराम् छम् *tsarān chĕ-m*, there is inward anger to me, I am inwardly angry, and so on. Again, वुचाम् छस् *wutsān chĕ-s*, there is burning to him, *i.e.*, he is burning (inwardly); फिचाम् छस् *phitsān chĕ-s*, there is forgetfulness to him, he forgets: त्यंबाम् छस् *tyambān chĕ-s*, he looks eagerly.

Sometimes full pronouns are used instead of suffixes (viii. i. 46). Thus,—

तमिस् त्सरान् छस् *tamis tsarān chĕh*, there is inward anger to him.

The verb गछ् *gatsh*, be proper, be desirable, is also used with the dative (viii. i. 47). Thus,—

तमिस् गछान् छुह् सि परहाँ *tamis gatshān chuh si parahą̄*, to him it is desirable that I should read. He thinks it proper that I should read. This is only in the third person. For the other persons always, and for the third person optionally, suffixes are used when they exist (viii. i. 48). Thus,—

गछान् छुम् *gatshān chu-m*, it is proper for me.

गछान् छुह् *gatshān chuh* (no suffix), it is proper for us.

गछान् छुय् *gatshān chu-y*, it is proper for thee.

गछान् छुव *gatshān chu-wᵉ*, it is proper for you.

गछान् छुस् *gatshān chu-s*, it is proper for him.

गछान् छुख् *gatshān chu-kh*, it is proper for them.

This applies only to the present tense.

FIRST PERSON.

The suffix of the *Nominative Singular* is अस् *as*, which is not used with the Future tense (viii. i. 43). Thus,—

करान् छुस् *karān chu-s*, I make.

पंकुस् *pąku-s*, I went.

कर्योनस् *karyō-n-as*, I (*as*) was made (*karyō*) by him (*an*). *I.e.*, he made me.

But कर *karᵉ*, not करस् *kara-s*, I shall make. करस् *kara-s* means 'I shall make for him' (*vide post*, third person).

For *other cases of the singular*, the suffix is अम् *am* (viii. i. 24). Thus,—

करान् छुम् *karān chu-m*, he makes me, or for me.

करान् छिम् *karān chi-m*, they make me, or for me.

कंरुम् *kąru-m*, made by me, I made.

There are no *Plural Suffixes* of the first person: the full pronouns are used instead (viii. i. 44). Thus,—

करान् छुह् असे *karān chuh asĕ*, he makes us, and so on.

SECOND PERSON.

For the *Nominative Singular* the suffix is अख् *akh*, which is used as follows (viii. i. 36). Thus,—

करान् छुख् *karān chhu-kh*, thou makest.

करख् *kara-kh*, thou wilt make.

करहाख् *karahạ̄-kh*, (if) thou hadst made.

पंकुख् *pạku-kh*, thou wentest.

कंर्मख् *kạr^{u}-m-akh*, thou wast made by me, *i.e.*, I made thee.

कर्योनख् *karyō-n-akh*, thou wast made by him, *i.e.*, he made thee.

For the *Accusative Singular*, अथ् *ath* is used in the first person singular and plural (viii. i. 37). Thus,—

करथ् *kara-th*, I shall make thee.

करोथ् *karō-th* (*karav*+*ath*), we shall make thee.

करान् छुसथ् *karān chu-s-ath*, I make thee.

करान् छिथ *karān chi-th*, we make thee.

We cannot use this suffix with the third person. Thus, we cannot say करिथ् *kari-th*, he will make thee. We must use instead the suffix अय् *ay*, which properly belongs to the Dative. Thus,—

सुह् करिय् *suh kari-y*, he will make thee, or for thee.

तिम् करनय् *tim karan-ay*, they will make thee, or for thee.

सुह् करान् छुय् *suh karān chu-y*, he makes thee, or for thee.

तिम् करान् छिय् *tim karān chi-y*, they make thee, or for thee.

The same suffix (अथ् *ath*) is also used for the *Agent Singular* with the past tenses of transitive verbs. Thus,—

कंरुथ् *kạru-th*, made by thee, *i.e.*, thou madest.

कर्योथ् *karyō-th*, made by thee, *i.e.*, thou madest.

For the *Dative Singular* and also (when the verb is in the third person) for the *Accusative Singular*, the suffix अय् *ay* is used (viii. i. 40). Thus,—

करान् छुय् *karān chu-y*, he makes for thee, or thee.

करान् छुसय् *karān chu-s-ay*, I make for thee.

करान् छिय् *karān chi-y*, we make for thee.

करान् छिय् *karān chi-y*, they make for thee, or thee.

करिय् *kari-y*, he will make for thee, or thee.

This form is liable to certain changes in the Aorist and Pluperfect tenses of verbs. These will be found duly explained in the proper place. With the Past Conditional this suffix may have the force of the Accusative.

For all cases of the *Plural*, the suffix is व *w*ᵉ. Thus,—

Nominative—

करान् छिव *karān chi-w*ᵉ, you make.

Accusative or *Dative*—

करान् छुव *karān chu-w*ᵉ, he makes you, or for you.

करान् छिव *karān chi-w*ᵉ, they make you, or for you.

करान् छुस्व *karān chu-s-w*ᵉ, I make you, or for you.

Agent—

करॖव *kạr*ᵘ*-w*ᵉ, made by you, you made.

THIRD PERSON.

There is no pronominal suffix of the *Nominative Singular or Plural.*

The pronominal suffix of the *Dative Singular* is अस् *as* (viii. i. 33). Thus,—(masculine).

करान् छुसस् *karān chu-s-as*, I make for him.

करान् छुहस् *karān chu-h-as* (*chu-kh + as*, thou makest for him.

करान् छुस् *karān chu-s*, he makes for him.

करान् छिस् *karān chi-s*, we make for him.

करान् छिवस् *karān chi-wa-s*, you make for him.

करान् छिस् *karān chi-s*, they make for him.

करस् *kara-s*, I shall make for him.

So also for the feminine, करान् छेसस् *karān che-s-as.*

[This suffix is also used for the *Accusative*, when the verb is in the third person. Thus, करान् छुस *karān chu-s*, he makes him, करान् छिस् *karān chi-s*, they make him].

For other oblique cases of the singular, अन् *an* is used (viii. i. 34). Thus,—

Accusative—

करान् छुहन *karān chu-h-an* (*chu-kh + an*), you make him.

ख्यवान् छुहन् *khyawān chu-h-an*, you eat him.

अस *as* is however, used for अन् *an* with the third person. Thus, करान् छुस् *karān chu-s*, not करान् छुन् *karān chu-n*, he makes him.

Agent—

कॊरुन् *kọru-n* (कॊर् *kọrᵘ* + अन् *an*), made by him, he made.

For all cases of the plural, the suffix is अख् *akh* (viii. i. 35). Thus,—

करान् छुसख् *karān chu-s-akh*, I make for them, or I make them.

करान् छुख् *karān chu-kh*, he makes for them, or makes them.

कॊरुख *kọru-kh*, made by them, they made.

Moods and Tenses.

The Kāçmīrī verb has four Moods, *viz.*, the Indicative, the Imperative, the Benedictive, and the Conditional.

The Indicative Mood is usually credited with eight tenses, *viz.*,—

1. The Present.
2. The Imperfect.
3. The Future.
4. The Past.
5. The Aorist.
6. The Pluperfect.
7. The Perfect.
8. The Periphrastic Pluperfect.

Of these, Nos. 2, 7, and 8, are not discussed by Īçvara-kaula in his grammar. I shall, however, give short notices of them for the sake of completeness. Nos. 1, 2, 7, and 8, are all periphrastic tenses, made up of Participles conjugated with auxiliary verbs. In No. 1, the Present participle is conjugated with the Present tense of the auxiliary verb, and in No. 2, it is conjugated with the Past tense of the same. In No. 7, the Past participle is conjugated with the Present tense of the same verb, and in No. 8, with its Past tense.

The Imperative Mood has three tenses, *viz.*,—

1. The Present.
2. The Future.
3. The Past.

The Present Imperative has two forms, a Simple, and a Modified.

The Benedictive Mood has one tense, which may be called the Future.

The Conditional Mood has two tenses, *viz.*,—

1. A Present-Future. This is the same in form as the Future Indicative.
2. A Past.

Other tenses may be manufactured on the analogy of Hindi, but they are not in frequent use. Thus, सुह करान् आसि *suh karān āsi*, equivalent to the Hindī वह करता होगा *wah kar'tā hōga*, he will (probably) be making. It is unnecessary to make a list of these. They can be made up as required.

Some verbs are irregular in the use of their tenses. These are the following.

The root ज़ान *zān*, know, when it means to know how to do a thing, uses the Future in the sense of the Present (viii. i. 58). Thus,—

करुन् ज़ानि *karun zāni*, he knows how to make a thing.

परुन् ज़ानन् *parun zānan*, they know how to read.

So also, स्याठाह् ज़ानि *syaṭhāh zāni*, he knows a great deal.

विद्या ज़ानि *vidyā zāni*, he is a learned man (lit. he knows knowledge).

In the same way, in writing the ceremonial part of a letter, a past tense is sometimes used instead of the imperative. Thus, तमिस् ल्यूखुथ् सोन् नमस्कार् *tamis lyūkhu-th sōn* namaskār*, to him was there written-by-thee our compliment, *i.e.*, write our compliments to him.

The root पाथ *pāth*, be, become, has no regular Present; and uses the Future for that tense (viii. i. 59). Thus,—

पाथ *pāth*^{e}, I am.	पाथव् *pāthaw*, we are.
पाथख् *pāthakh*, thou art.	पाथिव् *pāthiv*, you are.
पाथि *pāthi*, he is.	पाथन् *pāthan*, they are.

For the Past tense, the following forms are used.

1	पाथहों *pāthahā̃*, I was.	पाथहोंव् *pathahā̃v*, we were.
2	पाथहोंख् *pāthahā̃kh*, thou wast.	पाथिहीव् *pāth'hiv*, you were.
3	पाथिहे *pāthihē*, he was.	पाथहोंन् *pāthahā̃n*, they were.

These forms are properly those of the Past Conditional. This verb has no verbal nouns.

Gender, Number and Person.

Gender.

The verb has two Genders, Masculine and Feminine. The Future Indicative, and the Imperative, Benedictive, and Conditional Moods, do not however, make any change for Gender. Their Masculine and Feminine forms are identical.

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Some verbs are conjugated only in the Feminine. They are all impersonal. They are,—

चर *tsar*, be inwardly wrathful (viii. i. 45).

फश *phŏç*, be inwardly wrathful.

फुह *phuh*, be inwardly wrathful.

मर्चं *marts*, be inwardly wrathful.

वुच *wuts*, be burnt.

फिच *phits*, forget.

त्यंब *tyamb*, look eagerly, (viii. iii. 45).

चुव *tsuv*, quarrel (viii. iii. 9). ⎫ These two are feminine and
मोरव *mōrav*, bear pain. ⎭ impersonal in the past tenses only.

The peculiarities of these verbs will be found described in the proper places. The first six form one group, which is known as the चरादि *tsarādi*, or '*tsar* and the others,' which will be frequently met with in the course of this article.

Number. There are two numbers,—singular and plural (viii. i. 4). There is no dual. तिम् छिह् पराम् *tim chih parān*, means .' they two,' or ' they (many) are reading.'

Person. There are three persons,—first, second, and third (viii. i. 3).

The first person is more worthy than the second, and the second than the third (viii. i. 5).

Thus, सुह् त चुह् परिव् *suh tᵃ tsᵃh pariv*, do thou and he read (imperative).

चुह् त बुह् परव् *tsᵃh tᵃ bŏh parav*, let thee and me read.

सुह् त बुह् परव् *suh tᵃ bŏh parav*, let him and me read.

सुह् त चुह् त बुह् परव् *suh tᵃ tsᵃh ta bŏh parav*, let him and thee and me read.

Auxiliary Verbs, and Verbs Substantive.

There are many verbs meaning ' to be ' in Kāçmīrī. The following are the two commonest forms, and they are used not only as verbs substantive, but also as auxiliary verbs.

PRESENT. I am (viii. i. 11, 12).

	Singular.		Plural.	
Person.	Masculine.	Feminine.	Masculine.	Feminine.
1	छुस् *chu-s.*	छस् *chŏ-s.*	छिह् *chih.*	छह् *chĕh.*
2	छुख् *chu-kh.*	छख् *chŏ-kh.*	छिव *chi-w^{a}.*	छव *chŏ-w^{a}.*
3	छुह् *chuh.*	छह् *chŏh.*	छिह् *chih.*	छह् *chŏh.*

Negative form छुसन *chu-s-n^{a}*, &c., see p. 11.
Interrogative form छुसा *chu-s-ā*, छुस *chu-s^{a}*, &c., see p. 12.
Negative-interrogative form छुसना *chu-s-nā*, see p. 14.
Emphatic form छुसति *chu-s-ti*, see p. 14.
Emphatic-interrogative form छुस्त्या *chu-s-ty-ā*, see p. 14.

PAST. It was.

	Singular.		Plural.	
Person.	Masculine.	Feminine.	Masculine.	Feminine.
1	ओसुस् *ōsu-s.*	आसूस् *ạs^{u}-s.*	आसि *ạs^{i}.*	आस *ās^{a}.*
2	ओसुख् *ōsu-kh.*	आसूख् *ạs^{u}-kh.*	आसिव *ạs^{i}-w^{a}.*	आसव *ās^{a}-w^{a}.*
3	ओसु *ōs^{u}.*	आसू *ạs^{u}.*	आसि *ạs^{i}.*	आस *ās^{a}.*

Negative form ओसुसन *ōsu-s-n^{a}*, &c., see p. 11.
Interrogative form ओसुसा *ōsu-s-ā*, &c., see p. 12.
Negative-interrogative form ओसुसना *ōsu-s-nā*, &c., see p. 14.
Emphatic form ओसुसति *ōsu-s-ti*, &c., see p. 14.
Emphatic-interrogative form ओसुस्त्या *ōsu-s-ty-ā*, &c., see p. 14.

These verbs take the usual pronominal suffixes. The following are examples.

सुह् छुम् *suh chu-m*, he is to me, *est mihi*, I have him.

स छय् s^{e} *chŏ-y*, she is to thee, thou hast her.

तिम् छिस् *tim chi-s*, they are to him, he has them.

सुह् ओसुम *suh ōsu-m*, he was to me, I had him.

स आसुस् s^{e} *ạ̄s*^{e}*-s*, she was to him, he had her.

Any other tenses required of the auxiliary verb are formed (like the past) regularly from the root आस *ās*, be. Thus, Future आसि *āsi*, he will be. It is unnecessary to give these forms.



THE

CONJUGATION

OF THE

ACTIVE VERB.

Verbal Nouns.

THE INFINITIVE. This is formed by adding उन् *un*, उनु *unᵘ*, or ॅनु *ạnᵘ* to the root. It is an abstract noun. Its formation is fully described in the chapter on Primary Suffixes. See Nos. 16, 17, 18 (*ante* Vol. lxvii, pp. 202 and ff.) Examples are करुन् *karun*, करुनु *karunᵘ*, and करॅनु *karạnᵘ*, to make, making (ix. ii. 2, 3).

करुन् *karun*, belongs to the first declension, and the other two to the second. All are masculine. They are declined as follows.

Singular.	Nom.	करुन् *karun.*	करुनु *karunᵘ* or करॅनु *karạnᵘ*.
	Acc.	करनस् *karanas.*	Not used.
	Ag.	करनन् *karanan.*	करॖनि *karᵊnⁱ*.
	Obl.	करन *karanᵃ.*	करनि *karani.*
Plural.	Nom.	करन् *karan.*	करॖनि *karᵊnⁱ*.
	Acc.	करनन् *karanan.*	Not used.
	Ag.	करनौ *karanau.*	Not used.
	Obl.	करनौ *karanau.*	Not used.

The various cases are used as gerunds. Thus, Dat. करनस् क्युतु *karanas kyutᵘ*, for making. The oblique form in अनि *ani*, is specially used to indicate intention (ix. i. 18). Thus, परनि गछान् छुह् *parani gatshān chuh*, he is going to read; रननि गौव् *ranani gauv*, he went to cook; खेनि गछि *khĕni gatshi*, he will go to eat.

Roots ending in vowels form the Infinitive only in ॅनु *ạnᵘ* (ix. i. 21, 24). Thus, from खि *khi*, eat, ख्यॅनु *khyạnᵘ*; from चि *ci*, drink, च्यॅनु *cyạnᵘ*. This applies only to the nominative singular. Thus, Acc. Sing., ख्यनस् *khyanas*. As usual, नि *ni*, take; दि *di*, give: and यि *yi*,

come, are exceptions. Their Infinitives are निन् (न्युन्) *nyun*^{a}, Acc. Sing., निनस् *ninas*, or निनिस् *ninis*, and so on for the other two.

The following verbs have feminine infinitives. They never use the ordinary masculine forms (ix. ii. 24, 25).

चर् *tsar*, be inwardly wrathful.	Infinitive	चरिञ् *tsariñ*, to be so.
चुव *tsuv*, quarrel.	„	चुविञ् *tsuviñ*, to quarrel.
मोरव *mōrav*, bear pain.	„	मोरवञ् *morav*^{a}*ñ*, to bear pain.
मर्च *marts*, be impatient.	„	मर्चञ् *marts*^{a}*ñ*, to be impatient.

The verbs खस *kh*^{a}*s*, pluck the hair; फिच *phits*, forget; फच *phōç*, be inwardly angry; फुह *phuh*, be inwardly angry; वज़व *wazav*, moisten; and वुच *wuts*, be burned, may either have a masculine infinitive in उन् *un*, etc., or a feminine one in अञ् ^{a}*ñ* (ix. ii. 25, 26). Thus, खसुन् *k*^{a}*sun* or खसञ् *k*^{a}*s*^{a}*ñ*, to pluck the hair (*sensu obscœno*). A great many other verbs also optionally form abstract nouns of the feminine gender. These are all described under the head of primary suffixes.

Nouns of Agency. There are three forms of these. The first is made by adding अवुन् *awun*^{a}, to the root. Thus, करवुन् *karawun*^{a}, a doer (ix. i. 25–27). If the root ends in इ *i*, अव *aw* is inserted, and the इ *i* is changed to य *y*. Thus, खि *khi*, eat, ख्यववुन् *khyawawun*^{a}, a doer. Exceptions, as usual, are नि *ni*, take; दि *di*, give; and यि *yi*, come. These form their nouns of agency as follows, निववुन् *niwawun*^{a}, a taker, and so on for the other two. The feminine of करवुन् *karawun*^{a} is करवञ् *karavąñ*, and the noun is thus declined. See article on Primary Suffixes, No. 4, (Vol. lxvii, p. 195).

		Masculine.	Feminine.
Singular.	Nom.	करवुन् *karawun*^{a}.	करवञ् *karawąñ*.
	Acc.	करवनिस् *karawanis*.	करवञ *karawañĕ*.
	Ag.	करवनि *karaw*^{a}*n*^{i}.	करवञि *karawañi*.
Plural.	Nom.	करवनि *karaw*^{a}*n*^{i}.	करवञ *karawañĕ*.
	Acc.	करवन्यन् *karawanyan*.	करवञन् *karawañan*.
	Ag.	करवन्यौ *karawanyau*.	करवञौ *karawañau*.

The second form of the Noun of Agency is made by adding अन्वोलु *anwōl^{u}*, to the root (ix. i. 28–31). Thus, करन्वोलु *karanwōl^{u}*, a doer. An example of a verb ending in a vowel is ख्यनवोलु *khyanawōl^{u}*, in which अ *a* is inserted before वोलु *wōl^{u}*. As an example of नि *ni*, दि *di*, and यि *yi*, we may give निनवोलु *ninawōl^{u}*. Sometimes वोलु *wōl^{u}* can be added to a feminine abstract noun, thus, ज्ञान्वोलु *sāñwōl^{u}*, a knower. Regarding these see the article on Primary Suffixes, Nos. 5 and 6, (Vol. lxvii, p. 196).

The feminine of करन्वोलु *karanwōl^{u}* is करन्वाजेञ् *karanwājĕñ*, and the noun is thus declined.

		MASCULINE.	FEMININE.
Singular.	Nom.	करन्वोलु *karanwōl^{u}*.	करन्वाजेञ् *karanwājĕñ*.
	Acc.	करन्वालिस् *karanwālis*.	करन्वाजेञ *karanwājĕñĕ*.
	Ag.	करन्वालि *karanwāl^{i}*.	करन्वाजेञि *karanājĕñi*.
Plural.	Nom.	करन्वालि *karanwāl^{i}*.	करन्वाजेञ *karanwājĕñĕ*.
	Acc.	करन्वाल्यन् *karanwālyan*.	करन्वाजेञन् *karanwājĕñan*.
	Ag.	करन्वाल्यौ *karanwālyau*.	करन्वाजेञौ *karanwājĕñau*.

The third form of the Noun of Agency is made by adding अन्ग्राख् *angrākh* to the root (ix. i. 28–31). Thus, करन्ग्राख् *karangrākh*, a doer. The feminine is करन्ग्राकञ् *karangrākañ* (vi. 28). It is declined regularly. Thus, Acc. Sing., masc. करन्ग्राकस् *karangrākas*, fem., करन्ग्राकञ *karangrākañĕ*. Verbs ending in vowels have the same irregularities as in the second form. Thus, ख्यनग्राख् *khyanagrākh*, an eater, निनग्राख् *ninagrākh*, a taker.

Verbal Adjectives, or Participles.

These are Present, Future, or Past. The Past Participles are either Verbal or Adjectival. Verbal Past Participles are the original Past Participles of the verb, but are not now used as participles. Nowadays they are only used as bases for the formation of Past tenses. Adjectival Past Participles are modern formations from the Verbal Past Participles, and are nowadays the only forms used as participles proper. Verbal Past Participles have three forms, *viz.*, the Past, the Aorist, and the Pluperfect.

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The Present Participle. This Participle is an active one. It has been fully described under the head of Primary Suffixes, (No. 1; Vol. lxvii, p. 193). The following *resumé* is given for the sake of convenience. It is formed by adding

आन् *ān* to the root (viii. i. 19; ix. i. 2). Thus, कर् *kar*, make, Pres. Part. करान् *karān*. It does not change for gender or number.

The roots नि *ni*, take, दि *di*, give, and यि *yi*, come, take वान् *wān*, thus निवान् *niwān*, दिवान् *diwān*, यिवान् *yiwān*. Other roots ending in इ *i* change the इ *i* to य *ya*, and add वान् *wān*. Thus, खि *khi*, eat, Pres. Part. ख्यवान् *khyawān*, चि *ci*, drink, च्यवान् *cyawān* (viii. i. 19, 20; ix. i. 3).

When a Present Participle is repeated, it means that the thing is done frequently (ix. i. 4). Thus दिवान् दिवान् गौव् *diwān diwān gauv*, he kept giving as he went.

The Future Participle. This is a passive Participle, equivalent to the Latin Future Participle in *-endus*, or the Sanskrit Participle in अनीयः *anīyaḥ*. It is the same in form as the Infinitive in उन् *un*, उनु *un*ᵘ or अंनु *ạn*ᵘ. Thus, यिह् पाठ् छुह् परुन् *yih pāṭh chuh parun*, this lesson is to be read, *ayaṁ pāṭhaḥ paṭhanīyaḥ*. यिह् पुथि छेह् परंञ् *yih pūth*ⁱ *chĕh parạñ*, this book is to be read, *iyaṁ pustikā paṭhanīyā*. In the case of Intransitive Verbs, the participle takes an impersonal passive signification. Thus, चलुन् *tsalun*, it is to be fled, *calanīyam*, तस् छुह् चलुन् *tas chuh tsalun*, it is to be fled by him, he must flee. Note that the Agent is always put in the Accusative (which is an old Dative), and not in the Agent case, as we might expect. For further particulars regarding the use of this Future Participle, see the article on Primary Suffixes, Nos. 16–18, (Vol. lxvii, pp. 204 and ff.)

The Future Impersonal Participle. Another impersonal Future Participle Passive is formed by adding अनी *anī* to the root (ix. i. 50). It is formed with both Transitive and Intransitive verbs. Thus तस् करनी *tas karanī*, it is to be done by him, he must do; तस् पकनी *tas pakanī*, he must go. See Primary Suffix No. 14 (Vol. lxvii, p. 201).

The Verbal Past Participle. These will be fully dealt with when describing the past tenses. Suffice it at present to say that the Past Verbal Past Participle only occurs in the first and second conjugations, and is formed by adding उ *u-mātrā* to the root. Thus, first conjugation, कंरु *kạr*ᵘ, done; second conjugation, चंलु *tsạl*ᵘ, gone. In the case of verbs of the first conjugation, it is a Passive Participle, and

in the case of verbs of the second conjugation, which are all intransitive, it is a Neuter Participle. See also article on Primary Suffixes, (No. 10; Vol. lxvii, p. 197). This Past Participle refers to something which has lately happened.

Aorist Verbal Past Participle. This will also be fully dealt with when describing the Aorist Tense. It is formed by adding योव् *yōv* or यौव् *yauv*, to the root. Thus, कर्योव् *karyōv* or कर्यौव् *karyauv*, done. The Participle occurs for all conjugations, with this difference, that in the first and second conjugations it is an Aorist or Indefinite Past, and contains no idea of proximity or remoteness of time. In the case of verbs of the third conjugation, which have no Verbal Past Participle, it is used instead of that Participle, and refers to something which has lately happened. See, also, Primary Suffix, No. 11, (Vol. lxvii, p. 198).

Pluperfect Verbal Past Participle. This will also be fully dealt with when describing the Pluperfect tense. It is formed by adding याव् *yāv* to the root. Thus, कर्याव् *karyāv*, done. In the case of verbs of the first and second conjugations it implies that the action has taken place a long time ago. In the case of verbs of the third conjugation it takes the place of the Aorist Participle, the proper form of which has been used up for the Past. These verbs have a special form for the true Pluperfect Participle, which need not be described here.

The Adjectival Past Participle. These are formed by adding the termination मतु *mạt*^{u} or मुतु *mut*^{u}, to a verbal Past Participle. In the case of verbs of the first and second conjugations, this is added to the Past Participle in उ *u-mātrā*, and in the case of verbs of the third conjugation to the Aorist Participle in योव् *yōv* or यौव् *yauv*, the final व् *v* of which is elided. Both members of the compound thus formed are liable to changes of inflexion and gender (ix. i. 40). See also article on Primary Suffixes, (No. 12; Vol. lxvii, p. 198). Examples are,—

First Conjugation.

कॅरुमतु *kạr*^{u}*mạt*^{u}, or कॅरुमुतु *kạr*^{u}*mut*^{u}, made; which is thus declined.

Singular.

	Masc.	Fem.
Nom.	कॅरुमतु *kạr*^{u}*mạt*^{u} or कॅरुमुतु *kạr*^{u}*mut*^{u}.	कॅरुमचु *kạr*^{u}*mạts*^{u}.
Acc.	कॅरिमतिस् *kạr*^{i}*matis*.	कर्यमच् *karĕmatsĕ*.
Ag.	कॅरिमति *kạr*^{i}*mạt*^{i}.	करिमचि *karimatsi*.

PLURAL.

	Masc.	Fem.
Nom.	कॅरिमंति *kạr^{i}mạt^{i}.*	कर्यंमत्स *karĕmats^{e}.*
Acc.	कॅरिमत्यन् *kạr^{i}matyan.*	कर्येमत्सन् *karĕmatsan.*
Ag.	कॅरिमत्यौ *kạr^{i}matyau.*	कर्यंमत्सौ *karĕmatsau.*

SECOND CONJUGATION.

बुॅवुमंतु *bŏv^{u}mạt^{u}*, or बुॅवुमुतु *bŏv^{u}mut^{u}*, become.

Singular.	Masc.	बुॅवुमंतु *bŏv^{u}mạt^{u}.*
	Fem.	बुॅवुमंत्सु *bŏv^{u}mạts^{u}.*
Plural.	Masc.	बुॅविमंति *bŏv^{i}mạt^{i}.*
	Fem.	बुवमत्स *bŏvĕmats^{e}.*

THIRD CONJUGATION.

व्योमंतु *vyathyōmạt^{u}*, व्यौमंतु *vyathyaumạt^{u}*, व्योमुतु *vyathyōmut^{u}*, or व्यौमुतु *vyathyaumut^{u}*, become fat, from व्यठ *vyath*, be fat. It is thus declined,—

SINGULAR.

	Masc.	Fem.
Nom.	व्योमंतु *vyathyōmạt^{u}*, &c.	व्येमंत्सु *vyathyĕmạts^{u}.*
Acc.	व्येमतिस् *vyathyĕmatis.*	व्येमत्से *vyathyĕmatsĕ.*
Ag.	व्येमंति *vyathyĕmạt^{i}.*	व्येमत्सि *vyathyĕmatsi.*

PLURAL.

Nom.	व्येमंति *vyathyĕmạt^{i}.*	व्येमत्स *vyathyĕmats^{e}.*
Acc.	व्येमत्यन् *vyathyĕmatyan.*	व्येमत्सन् *vyathyĕmatsan.*
Ag.	व्येमत्यौ *vyathyĕmatyau.*	व्येमत्सौ *vyathyĕmatsau.*

Verbal Adverbs, or Conjunctive Participles.

There are two of these, a Present and a Past.

The PRESENT CONJUNCTIVE PARTICIPLE. This is formed from the Present Participle by adding इ *i-mātrā*, and modifying the preceding long आ *ā*. Thus, from कर *kar*, make, Present Participle, करान् *karān*,

Present Conjunctive Participle, करंनि *karạnⁱ*, on making, at the time of making. It is used in sentences like the following सुह् करंनि गौव् *suh karạnⁱ gauv*, he went away as he was doing it. This form is not mentioned by Īçvara-kaula, and, according to my paṇḍit, is only used by rustics. It is more elegant to use the simple Present Participle. Thus, सुह् करान् गौव् *suh karān gauv*.

The Past Conjunctive Participle. This form corresponds to the Sanskrit Conjunctive Participle in त्वा *tvā*, or य *ya* (त्य *tya*), and means 'having done so and so.' It is fully described in the Article on Primary Suffixes, (No. 2; Vol. lxvii, p. 193), and the more important information there given is here repeated for the sake of convenience. It is formed by adding इथ् *ith* or इथ् क्याथ् *ith kyăth*, to the root. Thus, करिथ् *karith*, having made, परिथ् *parith*, having read. So also करिथ् क्याथ् *karith kyăth*, having made, and परिथ् क्याथ् *parith kyăth*, having read (ix. i. 5, 6).

Before this suffix a radical आ *ā* is modified, a radical ए *ē* becomes ई *ī*, and a radical ओ *ō* becomes ऊ *ū* (ix. i. 13–15). Thus,—

From—

कार् *kār*, boil.	कारिथ् *kạ̄rith*, having boiled.
मार् *mār*, beat.	मारिथ् *mạ̄rith*, having beaten.
तार् *tār*, pass over.	तारिथ् *tạ̄rith* having passed over.
च्रेट *tsēṭ*, pound to powder.	च्रीटिथ् *tsīṭith*, having pounded to powder.
लेख *lēkh*, write.	लीखिथ् *līkhith*, having written.
[So also—	
ब्यह *byah*, sit.	बिहिथ् *bihith*, having sat].
खोछ *khōts*, fear.	खुछिथ् *khutsith*, having feared.
बोज *bōz*, hear.	बूजिथ् *būzith*, having heard.
तोल *tōl*, weigh.	तूलिथ् *tūlith*, having weighed.

Roots ending in vowels, form their Conjunctive Participle as follows (ix. i. 7, 8).

खि *khi*, eat.	ख्याथ् *khyăth*, having eaten.
चि *ci*, drink.	च्याथ् *cyăth*, having drunk.

हि *hi*, take. — ह्यथ् *hyăth*, having taken.
शि *si*, be born. — श्यथ् *syăth*, having been born.
पि *pi*, fall. — प्यथ् *pyăth*, having fallen.

But—

दि *di*, give. — दिथ् *dith*, having given.
नि *ni*, take. — निथ् *nith*, having taken.
यि *yi*, come. — यिथ् *yith*, having come.

So also, ख्यथ् क्यथ् *khyăth kyăth*, &c.

The following are irregular,—

वुड *wuḍ*, fly, when it means to obtain salvation (*mōkṣa*) makes वुजिथ् *wujith*. Thus, वुजिथ् गौव् *wujith gauv*, having obtained salvation, he went, *i.e.*, he went to heaven, but वुडिथ् गौव् *wuḍith gauv*, having flown, he went, *i.e.*, he flew away (ix. i. 9).

The causal verb मॆषराव *mạṣ^{e}rāw*, cause to forget, makes माषविथ् *māṣawith*, when the object forgotten is death. Thus, मरन् माषविथ् *marun māṣawith*, having caused to forget death. If anything else is forgotten, it is मॆषरॊविथ् *mạṣ^{e}rạ̄with*, regularly (ix. i. 10).

When the Conjunctive Participle is repeated, to imply continuous action, the थ् *th* is dropped, and the final *i* becomes *i-mātrā* (ix. i. 11, 12). Thus,—

> कॊरि कॊरि *kạr^{i} kạr^{i}*, having made, having made, *i.e.*, having kept making.
>
> बूशि बूशि *būs^{i}*, *būs^{i}*, having kept hearing.
>
> कॊरि कॊरि *kạ̄r^{i} kạ̄r^{i}*, having kept boiling.
>
> तॊरि तॊरि *tār^{i} tār^{i}*, having continued passing people over.

Verbs ending in vowels optionally retain the थ् *th*. Thus, ख्य ख्य *khĕ khĕ*, or ख्यथ् ख्यथ् *khyăth khyăth*, having kept eating. दि दि *di di*, or दिथ् दिथ् *dith dith*, having kept giving.

Negative Conjunctive Participle. This is formed by adding अनय् *anay* to the root (ix. i. 51). Thus, करनय् *karanay*, not having done. See Primary Suffix, No. 14, (Vol. lxvii, p. 201).

A. Indicative Mood.

1. Present Tense.

The same form is used both for the Definite, the Habitual, and the Indefinite Present (viii. i. 7–10). Thus, परान् छुह् *parān chuh*, he is reading, or he is in the habit of reading, or he reads. So we have,—

ईश्वर् जगतस् रछान् छुह् *Īçwar zagatas rachān chuh*, God protects the world.

पान पानस् रछान् छुह् *pānᵉ pānas rachān chuh*, by himself (*i.e.*, by his own power) he protects himself. *Ātmanā atmānaṁ pālayati.*

व्याकरण् परान् छुह् ल्वकुट् *vyākaraṇ parān chuh lŏkutᵘ*, the boy is reading (*i.e.*, has arrived at that stage of his studies) grammar.

गङ्गाय गछान् छुह् प्रथ् कुंबस् *gaŋgāyᵉ gatshān chuh prăth kumbas.* He visits (is in the habit of visiting) the Ganges at every *kumbha* festival.

क्याह् छुह् मुर्छ करान् *kyāh chuh murts karān*, does he make images? (is that his profession?)

क्याह् छुह् जान् लेखान् *kyāh chuh jān lĕkhān*, is the holy man writing (and going on writing)?

क्याह् छुह् रुतु ग्यवान् *kyāh chuh rŭtᵘ gyawān*, is the good man singing?

This tense is found by adding the Present Tense of the auxiliary verb to the Present Participle of the principal verb, which does not change for gender or number. It is therefore thus conjugated.

I make, or *am making*.

	Singular.		Plural.	
Person.	Masculine.	Feminine.	Masculine.	Feminine.
1	करान् छुस् *karān chus.*	करान् छेस् *karān chĕs.*	करान् छिह् *karān chih.*	करान् छेह् *karān chĕh.*
2	करान् छुख् *karān chukh.*	करान् छेख् *karān chĕkh.*	करान् छिव *karān chiwᵉ.*	करान् छेव *karān chĕwᵉ.*
3	करान् छुह् *karān chuh.*	करान् छेह् *karān chĕh.*	करान् छिह् *karān chih.*	करान् छेह् *karān chĕh.*

Negative form, करान् छुस्न *karān chusn*^{e}, I do not make, &c., see p. 11.

Interrogative form, करान् छुसा *karān chusā*, करान् छुस *karān chus*^{e}, &c., do I make? see p. 12.

Negative Interrogative form, करान् छुस्ना *karān chusnā*, &c., do I not make? see p. 14.

Emphatic form, करान् छुस्ति *karān chusti*, &c., I do indeed make, see p. 14.

Emphatic Interrogative form, करान् छुस्त्या *karān chustyā*, &c., do I indeed make? see p. 14.

In this, and in other periphrastic tenses, it is elegant to put the auxiliary before the verb (viii. i. 22, 23, 24) when standing in a sentence. Thus,—

> बत छुह् सुह् ख्यवान् *bat*^{e} *chuh suh khyawān*, he is eating rice, is more elegant than बत सुह् ख्यवान् छुह् *bat*^{e} *suh khyawān chuh*, though both are correct.
>
> तव पत छुह् आसनस् प्यठ् बिहिथ् पूज़ा करान् *taw*^{e} *pat*^{e} *chuh āsanas pyāṭh bihith pūzā karān*, after that; he is doing worship having sat down on a seat, is more elegant than तव पत आसनस् प्यठ् बिहिथ् पूज़ा करान् छुह् *taw*^{e} *pat*^{e} *āsanas pyāṭh bihith pūzā karān chuh*, though both are correct.

So the following is the most elegant order,—ईश्वर् छुह् आसान् काशिय अंदर् *içwar chuh āsān kāçiy*^{e} *andar*, God exists in Benares. When, however, the verb stands by itself as in the paradigm, the auxiliary always follows.

The following are examples of the use of pronominal suffixes, (pp. 15 and ff)—

> बोह् छुसथ् करान् *bŏh chus-ath karān*, I make thee (viii. i. 37).
>
> असि छिथ् करान् *as*^{i} *chi-th karān*, we make thee.
>
> बोह् छुसन् करान् *bŏh chus-an karān*, I make him.
>
> बोह् छुसस् करान् *bŏh chus-as karān*, I make for him.
>
> बोह् छुसव करान् *bŏh chus-aw*^{a} *karān*, I make you.
>
> बोह् छुसख् करान् *bŏh chus-akh karān*, I make them.

Similarly for the other persons, which are all regular, except सुह् छुस् करान् *suh chu-s karān*, he makes him, or for him (not छुन् *chu-n*) (see p. 19).

2. Imperfect Tense.

This tense is not described by *Içvara-kaula*. It is formed exactly like the Present, except that the Past tense of the Auxiliary Verb is used instead of the Present. Thus,—

I was making.

	Singular.		Plural.	
Person.	Masculine.	Feminine.	Masculine.	Feminine.
1	करान् ओसुस् *karān ŏsus.*	करान् आसूस् *karān ạs^{ü}s.*	करान् आसि *karān ạs^{i}.*	करान् आस *karān ās^{e}.*
2	करान् ओसुख् *karān ŏsukh.*	करान् आसूख् *karān ạs^{ü}kh.*	करान् आसिव *karān ạs^{i}w^{e}.*	करान् आसव *karān ās^{e}w^{e}.*
3	करान् ओसु *karān ŏs^{u}.*	करान् आसू *karān ạs^{ü}.*	करान् आसि *karān ạs^{i}.*	करान् आस *karān ās^{e}.*

The various adverbial suffixes are added as in the case of the Present Tense. They will be found in detail under the paradigm of the auxiliary verb, and need not be repeated here. One example will suffice. करान् ओसुस्न *karān ŏsusn^{e}*, I was not making. As in the case of the Present, in a formal sentence, it is more elegant to place the auxiliary before the present participle. Thus, बत ओसु सुह् ख्यवान् *bat^{e} ŏs^{u} suh khyawān*, he was eating rice.

Pronominal suffixes are added as in the Present. Thus,—

बुह् ओसुसथ् करान् *bŏh ŏsus-ath karān*, I was making thee.

असि आसिथ् करान् *ạs^{i} ạsi-th karān*, we were making thee.

बुह् ओसुसय् करान् *bŏh ŏsus-ay karān*, I was making for thee.

बुह् ओसुसन् करान् *bŏh ŏsus-an karān*, I was making him.

बुह् ओसुसस् करान् *bŏh ŏsus-as karān*, I was making for him.

बुह् ओसुसव करान् *bŏh ŏsus-aw^{e} karān*, I was making you.

बुह् ओसुसख् करान् *bŏh ŏsusakh karān*, I was making them.

सुह् ओसुस् करान् *suh ŏsu-s karān*, he was making him or for him.

(not ओसुन् *ŏsu-n*).

And so others.

3. Future Tense.

This tense is conjugated as follows (viii. ii. 28).

Singular.	Plural.
1 कर *kar°*, I shall make.	करव् *karav*, we shall make.
2 करख् *karakh*, thou wilt make.	करिव् *kariv*, you will make.
3 करि *kari*, he will make.	करन् *karan*, they will make.

Roots ending in vowels insert म् *m* in the first person of both numbers. Before इ *i*, they insert य् *y*. As usual, all roots ending in इ *i*, except नि *ni*, take, दि *di*, give, and यि *yi*, come, change the final इ *i* of the root to य *ya* (29). We thus get for the future of खि *khi*, eat,—

Singular.	Plural.
1 ख्यम *khyam°*.	ख्यमव् *khyamav*.
2 ख्यख् *khyakh*.	खियिव् *khĕyiv*.
3 खियि *khĕyi*.	ख्यन् *khyan*.

From दि *di*, give, we have,—

Singular.	Plural.
1 दिम *dim°*.	दिमव् *dimav*.
2 दिख् *dikh*.	दियिव् *diyiv*.
3 दियि *diyi*.	दिन् *din*.

This tense has a special interrogative form, which is thus conjugated (30, 31).

Singular.	Plural.
1 करा *karā*, shall I do or make.	करव *karaw°*.
2 करख *karakh°*.	करिव *kariw°*.
3 कर्यां *karyā*.	करन *karan°*.

Pronominal suffixes are added to this tense as usual, except that the third person singular is slightly irregular, being कर्यम् *karyam* (he will make me), &c., not करिम् *karim*, &c. (viii. ii. 29). So कर्यस् *karyas*, not करिस् *karis*, and all other suffixes added to this person of this tense. When, however, the suffixes of the second person is added there is no irregularity. Thus, करिय् *kariy*, not कर्यय् *karyay*. Remember that final

ख् *kh* becomes ह् *h* before a suffix. We thus get the following forms which will do as samples.

Added to first person,—

करस् *kara-s*, I shall make for him.

करन् *kara-n*, I shall make him.

करोस् *karō-s*, we shall make for him.

करोन् *karō-n*, we shall make him.

Added to second person,—

करहस् *karah-as*, thou wilt make for him.

करहन् *karah-an*, thou wilt make him.

कर्यूस् *karyū-s*, you will make for him.

Added to third person,—

कर्यम् *kary-am*, he will make me.

करिय् *kari-y*, he will make thee or for thee. (It should be remembered that the suffix अथ् *ath* is not used with the third person).

करिव *kari-wᵉ*, he will make you or for you.

कर्यस् *kary-as*, he will make him, or for him. (अन् *an* is not used with the third person).

कर्यख् *kaıy-akh*, he will make them or for them.

करनस् *karan-as*, they will make him or for him.

करनख् *karan-akh*, they will make them or for them.

Interrogative forms would be such as करस *kara-s-ᵉ*, shall I make for him?

The feminine impersonal verbs ज़र *tsar*, to be inwardly wrathful, &c. (see pp. 16 and 22), are thus conjugated, this tense making no distinction between masculine and feminine.

ज़र्यम् *tsary-am*, there will be inward anger to me. I shall be inwardly angry.

असे ज़रि *asĕ tsari*, we shall be inwardly angry.

ज़रिय् *tsari-y*, thou wilt be inwardly angry.

ज़रिव *tsari-wᵉ*, you will be inwardly angry.

च़र्येस् *tsary-as*, he will be inwardly angry.

च़र्येख् *tsary-akh*, they will be inwardly angry.

On the Past Tenses Generally.

Kāçmīrī has three Simple (as distinct from Periphrastic) Past Tenses,—the Past, the Aorist, and the Pluperfect.

There are three conjugations of verbs in these tenses. The first conjugation includes all active and impersonal verbs.

The second conjugation includes the following neuter (viii. iii. 77–97) verbs,—

1. थक *thak*, be weary.
2. पक *pak*, go.
3. समख *samakh*, become visible, be seen, meet a person.
4. ह्वख *hŏkh*, become dry.
5. तग *tag*, be possible, be known how to be done.
6. लग *lag*, be with, suffer pain, fit.
7. शंग *çŏŋg*, lie down, go to sleep.
8. क्च़ *k*^{e}*ts*, be wet.
9. खोच़ *khots*, fear.
10. पच़ *pats*, trust with a loan.
11. रोच़ *rōts*, be preferred.
12. व्यच़ *vyats*, pervade, fit into.
13. ह्वच़ *hŏts*, go bad, decay.
14. गछ *gatsh*, be proper (गछ *gatsh*, go, belongs to the third conjugation).
15. व्वपज़ *wŏpas*, be born.
16. दज़ *das*, be burnt.
17. रोज़ *rōz*, stop, stand.
18. फट *phat*, split (of wood), sprout (of a plant), sink into water.
19. फुट *phut*, be broken.
20. रोट *rōt*, be stopped (also third conjugation).
21. बुड *bŏḍ*, dive, sink.
22. वात *wāt*, arrive.
23. व्वथ *wŏth*, stand up.
24. छ्यन *tshyann*, be bored, be torn, be split.
25. सपन *sapan*, सपज़ *sapas*, or सपद् *sapad*, be complete.
26. वुप *wup*, burn inside (see below).
27. शप *çrap*, evaporate, be digested be soaked up (see below).
28. प्रय *pray*, be pleased.
29. लय *lay*, be worth.
30. वय *way*, be fit to eat, agree with, suit.
31. खर *khar*, be disliked.
32. तर *tar*, be crossed.
33. फर *phar*, be stolen, be a cause of loss to.
34. फेर *phēr*, go round, rot, regret, be inverted.
35. मर *mar* die, (मर् *mar*, unite,

belongs optionally (viii. iii. 91) to the first conjugation).

36. सोर् *sōr*, be spent, exhausted (of things).
37. गल *gal*, melt.
38. चल *tsal*, flee, escape.
39. डल *ḍal*, pass over.
40. डोल *ḍōl*, be unused.
41. फल *phal*, bear fruit, become old (of clothes), be divided.
42. फल *phŏll*, expand (of a flower).
43. मेल *mēl*, meet, be met by a person.
44. बुव *bŏv*, be born, grow.
45. राव *rāv*, be lost.
46. डष *ḍōṣ*, trickle.
47. पोष *pōṣ*, be competent, victorious.
48. मष *maṣ*, forget.
49. रोष *rōṣ*, be angry.
50. आस *ās*, be.
51. खस *khas*, mount, ascent.
52. फस *phas*, be entangled, caught.
53. बस *bas*, dwell.
54. लस *las*, live long, live in good health.
55. लोस *lōs*, be weary.
56. वस *was*, come down, descend.
57. ब्यह *byah*, sit.

Of the above, the verb रोट *rōṭ*, be stopped, may optionally be conjugated in the third conjugation (viii. iii. 84). Thus,—

2nd Conjugation.	Past Participle,		रुटु *rūṭ**
	Aorist	„	रोच्योव् *rōcyōv*.
	Pluperfect	„	रोच्याव् *rōcyāv*.
3rd Conjugation.	Aorist	„ in sense of Past	रोट्योव् *rōṭyōv*.
	Pluperfect	„ „ Aorist	रोट्याव् *rōṭyāv*.
	True Pluperfect	„	रोटियाव् *rōṭiyāv*.

The verbs बुप *wup*, burn inside, and गप *ϱrap*, be digested, optionally form their Pluperfect after the manner of the third conjugation (viii. iii. 89). Thus,—

2nd Conjugation.	Pluperfect Participle	बुप्याव् *wupyāv*,
		गप्याव् *ϱrapyāv*.
3rd Conjugation.	True Pluperfect Participle	बुपियाव् *wupiyāv*,
		गपियाव् *ϱrapiyāv*.

The above 57 verbs are those given by Īçvara-kaula in the *Bhūta-pāda* of the *Ākhyāta-prakriyā* of his Grammar (viii. iii. 77–97), but the following are added to the second conjugation by my Paṇḍit.

58. पलस् *palas*, be useful.
59. पलट *palaṭ*, melt, deliquesce.
60. पुन *pun*, come true (of a curse).
61. प्रार *prār*, wait.
62. फोर *phōr*, quiver.
63. नश *naç*, disappear.
64. तोष *tōṣ*, be satisfied.
65. बास *bās*, become clear, evident.
66. व्वबस *wŏbas*, increase.

The third conjugation includes all other neuter verbs, except those used impersonally.

I shall now describe each of the Past tenses separately.

4 (*a*). The Verbal Past Participle.

This Participle, from which, as will be seen, the Past Tense is derived, is formed by adding ु *u-mātrā* to the root. Thus, कर *kar*, do; Past Participle कर् *kạrᵘ*. Its feminine singular is formed by changing *u-mātrā* to *ū-mātrā*. Thus, कर् *kạrᵘ*. The masculine plural by changing the *u-mātrā* to *i-mātrā*. Thus, करि *karⁱ*, and the feminine plural by changing the *ū-mātrā* to य *yᵉ* (*ĕ*), thus, करे *karĕ*. Before the *mātrā*-vowels, the root-vowel of the verb is liable to modifications. But (this is important) before the य *yᵉ* (*ĕ*) of the feminine plural, there is no modification. The modifications caused by *mātrā*-vowels are as follows,—

If the root-vowel is *a*, before *u-mātrā*, it becomes *ạ* (*o*). Thus, कर *kar*, make, कर् *kạrᵘ*, pronounced *kor*, he (was) made (viii. iii. 19).

If the root-vowel is *a*, before *ū-mātrā*, it becomes *ạ* (*ü*). Thus, कर् *kạrᵘ*, pronounced *kür*, she (was) made (viii. iii. 19).

If the root-vowel is *a*, before *i-mātrā*, it becomes *ạ* (*aⁱ*). Thus, करि *kạrⁱ*, pronounced *kaⁱrⁱ*, they (masc.) (were) made (viii. iii. 19).

If the root-vowel is *ā*, before *ū-mātrā*, it becomes *ō*. Thus, मार *mār*, kill, मोर् *mōrᵘ*, he (was) killed (viii. iii. 20).

If the root-vowel is *ā*, before *ū-mātrā*, it becomes *ạ̄* (*ö*). Thus, मार् *mạ̄rᵘ*, pronounced *mör*, she (was) killed (viii. iii. 19).

If the root-vowel is *ā*, before *i-mātra* it becomes *ạ̄* (*öⁱ*). Thus, मारि *mạrⁱ*, pronounced *möⁱrⁱ*, they (masc.) (were) killed (viii. iii. 19).

If the root-vowel is *i*, before *u-mātrā* it becomes *yu*. Thus, लिव *liv*, plaster, ल्युव् *lyuvᵘ*, he (was) plastered.

If the root-vowel is *i*, before *ū-mātrā* it becomes *i* (pronounced *yü*). Thus, लिव् *livᵘ*, pronounced *lyüv*, she (was) plastered.

If the root-vowel is *i*, before *i-mātrā*, it is unchanged. Thus, लिवि *liv*^{i}, they (masc.) (were) plastered.

If the root-vowel is *ī*, before *u-mātrā*, it becomes *yū*. Thus, चीर *cīr*, squeeze out, च्यूर् *cyūr*^{u}, he (was) squeezed out.

If the root-vowel is *ī*, before *ū-mātrā* it is unchanged. Thus, चीरू *cīr*^{ū}, she (was) squeezed out.

If the root-vowel is *ī*, before *i-mātrā* it is unchanged. Thus, चीरि *cīr*^{i}, they (masc.) (were) squeezed out.

If the root-vowel *u* or *ū*, it always remains unchanged. Thus, from बुज़ *bus*, parch, बुज़् *bus*^{u}, बुज़ू *buz*^{ū}, बुज़ि *bus*^{i}. From लूट *lūṭ*, rob, लूटु *lūṭ*^{u}, लूटू *lūṭ*^{ū}, लूटि *lūṭ*^{i}.

If the root-vowel is *ē*, before *u-mātrā*, it becomes *yū*. Thus, फेर *phēr*, be turned, फ्यूर् *phyūr*^{u}, he (was) turned (viii. iii. 21, 22).

If the root-vowel is *ē*, before *ū-mātrā*, it becomes *ī*. Thus, फीरू *phīr*^{ū}, she (was) turned (viii. iii. 23).

If the root-vowel is *ē*, before *i-mātrā*, it becomes *ī*. Thus, फीरि *phīr*^{i}, they (were) turned (viii. iii. 21, 22).

If the root-vowel is *ō*, before *u-mātrā*, it becomes *ū*. Thus, बोज़ *bōz*, hear, बूज़् *būz*^{u}, he (was) heard (viii. iii. 24).

If the root-vowel is *ō*, before *ū-mātrā*, it becomes *ū*. Thus, बूज़ू *būz*^{ū}, she (was) heard (viii. iii. 25).

If the root-vowel is *ō*, before *i-mātrā*, it becomes *ū*. Thus, बूज़ि *būz*^{i}, they (masc.) (were) heard (viii. iii. 24).

Before ए *ĕ* or अ *a* of the feminine plural, the root-vowel is always unchanged. Thus, करे *karĕ*, मारे *mārĕ*, लिवे *livĕ*, चीरे *cīrĕ*, बुज़ *bus*^{a}, फेरे *phērĕ*, बोज़ *bōz*^{a}.

When any pronominal suffix except व *w*^{a} is added to a form ending in a *mātrā*-vowel, that *mātrā*-vowel becomes fully pronounced, but the modification of the root-vowel remains unchanged. Thus, कॊर् *kạr*^{u} (pronounced *kor*) + न् *n*, becomes कॊरुन् *kạrun*, pronounced *korun*, and not *karun* or *korn*. So मोर् *mōr*^{u} + न् becomes मोरुन् *mōrun*, and so on. In such a case, *ū-mātrā* is pronounced as a short German *ü*. Thus, कॊरू *kạr*^{ū} (pronounced *kür*) + न् *n*, becomes *kạr*^{ū}*n*, pronounced *kürün*. If the suffix is

व *w*^{a}, the *mātrā*-vowel remains unchanged. Thus, कर्‌+व *kạr*^{u} + *w*^{a}, he (was) made by you, becomes करुव *kạr*^{u}*w*^{a}, and is pronounced *korw*^{a}, and not *koruw*^{a}. So कर्‌ *kạr*^{ü} + व *w*^{a} made (fem.) by you, becomes करुव *kạr*^{ü}-*w*^{a}, and is pronounced *kürw*^{a}. Similarly, when a *mātrā*-vowel is followed by any other vocalized syllable, it remains a *mātrā*-vowel. Thus, करुनस्‌ *kạr*^{u}-*n-as*, not करुनस्‌ *kạrunas*, (was) made-by-him-I. Even in such cases, Īçvara-kaula (as in viii. iii. 3 and 4) writes करुव *kạruw*^{a}, लीखिव *likhiw*^{a}, &c., with the *mātrā*-vowel apparently fully pronounced, but in this he is, according to my Paṇḍit, incorrect, and it is a mere slip of the pen.

When, in the feminine plural, य *y*^{a} (*ĕ*) follows one of the letters च्‌ *ts*, छ्‌ *tsh*, स्‌ *s*, or ञ्‌ *ñ*, the *y*^{a} becomes ॖ ^{a} (viii. iii. 47). Thus, दिच्‌ *dits* + य *y*^{a} becomes दिच *dits*^{a}, they (fem.) (were) given. So ह्यच्‌ *hĕts* + य *y*^{a}, becomes ह्यच *hĕts*^{a}, they (fem.) (were) taken. So वाच्‌ *wāts* + य *y*^{a} becomes वाच *wāts*^{a}, they (fem.) arrived, दज्‌ *daz* + य *y*^{a} becomes दज *daz*^{a}, they (fem.) were burnt (viii. iii. 7, 12).

So also य्‌ *y* is often elided after स्‌ *s* (viii. iii. 13). Thus, आस्‌ *ās* + य *y*^{a}, becomes आस *ās*^{a}, they (fem.) were. बस्‌ *bas* + य *y*^{a}, बस *bas*^{a}, they (fem.) dwelt. Īçvara-kaula restricts this to verbs of the 2nd conjugation, but, according to my Paṇḍit, य्‌ *y* is also elided after all verbs of the 1st conjugation, except in the case of त्रस *tsas*, laugh loudly (impersonal). Thus, from कस *kas*, fry, feminine plural कस *kas*^{a}, but, from त्रस *tsas*, त्रस्य *tsasĕ*.

In the case of the following verbs of the 1st conjugation, the य्‌ *y* may, according to my Paṇḍit, be optionally retained. ठास *thās* bury; दस *das*, beat; मुस *mus*, eat improperly; सस *s*^{a}*s*, break wind. Thus, ठास *thās*^{a}, or ठास्य *thāsĕ*.

It will be seen that the feminine of this participle ends in *ū-mātrā*, in *y*^{a} (*ĕ*), or in ^{a}. Before these terminations, the final consonant of the Past Participle undergoes certain changes. These changes only occur in the first and second conjugations. They are as follows:—

Final क्‌ *k*, ख्‌ *kh*, and ग्‌ *g*, become च्‌ *c*, छ्‌ *ch*, and ज्‌ *j* respectively, before both ॖ *ū-mātrā* and य *ya* (*ĕ*) (viii. iii. 7). Thus,—

From Root थक *thuk*, be weary; थकु *thąkᵘ*, he (was) weary; but थचु *thącᵘ*, she (was) weary; थच *thacĕ*, they (fem.) (were) weary.

„ „ लेख *lekh*, write; ल्यूखु *lyūkhᵘ*, he (was) written; but लीछु *līchᵘ*, she (was) written; लेछ *lechĕ*, they (fem.) (were) written.

„ „ दग *dag*, pound; दगु *dągᵘ*, he (was) pounded; but दजु *dąjᵘ*, she (was) pounded; दज *dajĕ*, they (fem.) (were) pounded.

ट् *ṭ*, ठ् *ṭh*, and ड् *ḍ*, become च् *c*, छ् *ch*, and ज् *j* respectively, before *yᵉ* (*ĕ*), but not before *ū-mātrā* (viii. iii. 70). Thus,—

From Root फट *phaṭ*, be split; फटु *phaṭᵘ*, he (was) split; फटु *phąṭᵘ*, she (was) split; but फच *phacĕ*, they (fem.) (were) split.

„ „ मठ *maṭ*, forget; मठु *mąṭhᵘ*, he (was) forgotten; मठु *mąṭhᵘ*, she (was) forgotten; but मछ *machĕ*, they (fem.) (were) forgotten.

„ „ गंड *ganḍ*, bind; गंडु *ganḍᵘ*, he (was) bound; गंडु *ganḍᵘ*, she (was) bound; but गंज *ganjĕ*, they (fem.) (were) bound.

त् *t*, थ् *th*, द् *d*, and न् *n*, become च् *ts*, छ् *tsh*, ज़् *z*, and ञ् *ñ* respectively, before both *ū-mātrā*, and before *yᵉ* (*ĕ*), which latter then becomes *a* by the rule given on the last page (viii. iii. 72, 73). Thus,—

From Root कत *kat*, spin; कतु *kątᵘ*, he (was) spun; but कचु *kątsᵘ*, she (was) spun; कच *katsᵃ*, they (fem.) (were) spun.

„ „ वथ *wŏth*, arise; वथु *wǫthᵘ*, he arose; but वछु *wǫtshᵘ*, she arose, and वछ *wŏtshᵃ*, they (fem.) arose.

„ „ लद *lad*, build; लदु *lądᵘ*, he (was) built; but लज़ु *ląsᵘ*, she (was) built, and लज़ *lasᵃ*, they (fem.) (were) built.

„ „ रन *ran*, cook; रनु *rąnᵘ*, he (was) cooked; but रञु *rąñᵘ*, she (was) cooked, and रञ *rañᵃ*, they (fem.) (were) cooked.

ल *l* becomes ज *j* before both *ū-matrā* and *yᵉ* (*ĕ*) (viii. iii. 74). Thus,—

From Root चल *tsal*, flee; चलु *tsąlᵘ*, he fled; but चजु *tsąjᵘ*, she fled, and चज *tsajĕ*, they (fem.) fled.

The verbs पिह *pih*, grind; मुह *muh*, deceive; सह *sah*, bear; गह *g*^{a}*h*, grind; and छह *ts*^{a}*h*, suck, under similar circumstances change their final ह *h* to श *ç* (viii. iii. 75). Thus,—

प्युह् *pyuh*^{a}, he (was) ground; but पिश् *piç*^{a}, she (was) ground; and पिशि *piçĕ*, they (fem.) were ground.

Combining what is said here, together with what has been said above (pp. 40 and ff.) regarding vowel changes, we come to the three following general rules, all of which apply only to the first and second conjugations, and do not apply to the third.

1. *In the Past Participle masculine, both singular and plural, only the root vowel, and not the final consonant, is liable to change.*

2. *In the Past Participle feminine singular, both the root vowel and the final consonant are liable to change.*

3. *In the Past Participle feminine plural, only the final consonant, and not the root vowel, is liable to change.*

These three rules are most important, as the whole scheme of conjugating the Past Tense depends upon them.

Irregular Past Participles.

The following verbs have irregular Past Participles. The irregularities are, of course, carried through the Past tense.

Verb.	PAST PARTICIPLE.			
	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
खस *khas*, mount (viii. iii. 66).	ख्वथ् *khąth*^{a} [or ख्वत् *khąt*^{a}].	ख्वछ् *khąts̱h*^{a}, [or ख्वच् *khąts̱*^{a}].	ख्वथि *khąth*^{i} [or ख्वति *khąt*^{i}].	खछ *khats̱h*^{a} [or खच *khats̱*^{a}].
वस *vas*, descend (66).	व्वथ् *wąth*^{a}.	व्वछ् *wąts̱h*^{a}.	व्वथि *wąth*^{i}.	वछ *wats̱h*^{a}.

Verb.	PAST PARTICIPLE.			
	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
लस *las*, live long (27, 28, 33, 67, 96).	लूस्तु *lūst*^{u}.*	लूछ़ *lūtsh*^{a}.*	लूस्ति *lụst*^{i}.*	लाछ *lạtsh*^{a}.*
लोस *lōs*, be weary (67, 96).	लूसु *lūs*^{u}.	लूस़ *lūs*^{a} or लूछ़ *lūtsh*^{a}.	लूसि *lūs*^{i}.	लोस *lōs*^{a} लोछ *lōtsh*^{a}.
मर *mar*, die (26, 31, 59). मर *mar*, unite, is regular.	मूदु *mūd*^{u}.	म्वय *mŏy*^{a}.	मूदि *mūd*^{i}.	म्वय *mŏy*^{a}.
हि *hi*, take (32).	ह्युतु *hyụt*^{u}.	हेछ़ *hẹ̆ts*^{a}.	हेति *hẹ̆t*^{i}.	हेछ *hĕts*^{a}.
दि *di*, give (32).	द्युतु *dyut*^{u}.	दिछ़ *dits*^{a}.	दिति *dit*^{i}.	दिछ *dits*^{a}.
खि *khi*, eat (viii. iii. 6, ix. i. 37).	ख्यौव् *khyauv*.	ख्यय *khŏy*^{a}.	ख्येय् *khyĕy*.	ख्यय *khŏy*^{a}.
चि *ci*, drink (viii. iii. 6, ix. i. 37).	च्यौव् *cyauv*.	च्यय *cŏy*^{a}.	च्येय् *cyĕy*.	च्यय *cŏy*^{a}.
नि *ni*, take (viii. iii. 6, 34, ix. i. 38).	न्यूव् *nyūv*.	निय *niy*^{a}.	नीय् *nīy*.	निय *niy*^{a}.

* लस *las*, is sometimes used regularly by the vulgar, thus, लसु *lạs*^{u}, &c. (viii. iii. 96). In the fem. sing. Içvara-kaula sometimes writes लूछ़ *lụtsh*^{a}, and sometimes लूछ़ *lūtsh*^{a}. According to my Paṇḍit, the latter is the correct form.

Verb.	PAST PARTICIPLE.			
	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
डेष *ḍēṣ*, see (viii. iii. 62).	ड्यूठु *dyūṭh*^{u}.	डीठ *ḍīṭh*^{a}.	डीठि *ḍīṭh*^{i}.	डेछ *ḍēchĕ*.
रोष *rōṣ*, be angry (24, 62).	रूठु *rūṭh*^{u}.	रूठ *rūṭh*^{a}.	रूठि *rūṭh*^{i}.	रोछ *rōchĕ*.
मष *maṣ*, forget (62).	मंठु *mọṭh*^{u}.	मंठ *mọṭh*^{a}.	मंठि *mọṭh*^{i}.	मछ *machĕ*.
ब्यह् *byah*, sit (22, 62).	ब्यूठु *byūṭh*^{u}.	बीठ *bīṭh*^{a}.	बीठि *bīṭh*^{i}.	बेछ *bēchĕ*.
कच *k*^{a}*t̲s̲*, be wet (63).	कतु *k*^{a}*t*^{u}.	कच *k*^{a}*t̲s̲*^{a}.	कति *k*^{a}*t*^{i}.	कच *k*^{a}*t̲s̲*^{a}.
हॊच *hŏt̲s̲*, decay (63).	हॊंतु *họ̆t*^{u}.	हॊंच *họ̆t̲s̲*^{a}.	हॊंति *họ̆t*^{i}.	हॊच *hŏt̲s̲*^{a}.
दज़ *daz*, be burnt (64).	दंदु *dọd*^{u}.	दंज़ *dọz*^{a}.	दंदि *dọd*^{i}.	दज़ *daz*^{a}.
रोज़ *rōz*, stop (64).	रूदु *rūd*^{u}.	रूज़ *rūz*^{a}.	रूदि *rūd*^{i}.	रोज़ *rōz*^{a}.
ऒपज़ *wŏpaz*, be born (64).	ऒपंदु *wŏpọd*^{u}.	ऒपंज़ *wŏpọz*^{a}.	ऒपंदि *wŏpọd*^{i}.	ऒपज़ *wŏpaz*^{a}.
हहर *hahar*, to marry off (a girl) (76).	हहंरु *hahọr*^{u} (rare).	हहंर *hahọr*^{a} or हरंच *harọç*^{a}.	हहंरि *hahọr*^{i} (rare).	हहरे *haharĕ*, or हरछ *haraçĕ*.

4 (*b*). The Past Tense.

This tense is peculiar to the first and second conjugations. It does not occur in the third conjugation. It describes something which has happened lately, *e.g.*, करुन् *kạrun*, he has (just) made.

It is formed from the Past Participle in उ ^{u}. This Participle is Passive in the case of verbs of the first conjugation. Thus, कर् *kạr*^{u}, done, असु *ạs*^{u} (impersonal verb), laughed. It is Neuter in the case of verbs of the second conjugation. Thus, बुवु *bǒv*^{u}, become. Verbs of the first conjugation are therefore passive in construction. Instead of saying 'I made this,' we must say 'this was made by me,' इह् म्य कर् *yih mĕ kạr*^{u}, this (*yih*) by me (*mĕ*) made (*kạr*^{u}). Here the original object of the sentence has become the grammatical subject, and the logical subject has been put into the case of the agent. If the object (grammatical subject) is feminine, the participle must be feminine. If it is plural, the participle must be plural. Thus,—

> कर् म्य कर् *kạr*^{u} *mĕ kạr*^{u}, the bracelet (masc.) was made by me.
>
> पट् म्य कर् *pạṭ*^{a} *mĕ kạr*^{a}, the tablet (fem.) was made by me.
>
> करि म्य करि *kạr*^{i} *mĕ kạr*^{i}, the bracelets were made by me.
>
> पच म्य करे *pacĕ mĕ karĕ*, the tablets were made by me.

As regards the original subject, it is put in the agent case, and may also be added to the verb in the form of a pronominal suffix of the agent case. This *must* always be done in the second person singular and plural. These suffixes are given on pp. 15 and ff. For the sake of ready reference, they are here repeated.

	Singular.	Plural.
1st Person.	अम् *am.*	———
2nd "	अथ् *ath.*	अव *aw*^{a}.
3rd "	अन् *an.*	अख *akh.*

The initial अ *a* is elided when following a vowel.

When the pronominal suffix is added to a verb (it is *always* added in the case of the second person), the original subject (now agent), if a pronoun, may be omitted. Thus, for 'he made,' we may say,—

(*a*) तमि कर् *tạm*^{i} *kạr*^{u}, by him made,

or (*b*) तमि करुन् *tạm*^{i} *kạru-n*, by him made-by-him,

or (*c*) करुन् *kạru-n*, made-by-him.

In the second person we cannot use the first or (*a*) form. We can only say,—

(*b*) च़ करुथ् *tsĕ kạru-th*, by thee made-by-thee,

or (*c*) करुथ् *karu-th*, made-by-thee.

So in the plural.

(*b*) तुह्य करिव *tŏhĕ kạr*^{u}*-w*^{a}, by you made-by-you,

or (*c*) करिव *kạr*^{u}*-w*^{a}, made-by-you.

We cannot say च़ कर् *tsĕ kạr*^{u} or तुह्य कर् *tŏhĕ kạr*^{u}.

This Passive construction is called in Sanskrit Grammar the *karmaṇi prayōga*, and is described in Īçvara-kaula's Grammar under that name (viii. iii. 3).

THE IMPERSONAL CONSTRUCTION.

Impersonal verbs are used passively with all persons. The terminations are the same as in the case of active verbs. An example is,—

(*a*) तमि अस *tạm*^{i} *ạs*^{u}, by him it was laughed,

or (*b*) तमि असुन् *tạm*^{i} *ạsu-n*, by him it was laughed-by-him,

or (*c*) असुन् *ạsu-n*, it was laughed-by-him,

all three of which mean 'he laughed' (viii. iii. 3). So असुम् *ạsu-m*, I laughed.

The two verbs चुव *tsuv*, quarrel, and मोरव *mōrav*, bear pain, may be used impersonally, and are then put in the feminine (viii. iii. 9).

Thus, चुवुन् *tsuv*^{a}*n*, quarrelling was done-by-him, he quarrelled, the verb agreeing with the nominative हर् *har*, a quarrel, which is feminine. So मोरवुन् *mōrạv*^{a}*n*, pain was suffered-by-him, he suffered pain, the true nominative being some feminine word like पीड् *pīḍ*, pain, understood.

In these cases we may use all the three forms, except, as before, in the second person. Thus,—

(*a*) तमि चुवु *tạm*^{i} *tsuv*^{a},

or (*b*) तमि चुवुन् *tạm*^{i} *tsuv*^{a}*n*,

or (*c*) चुवुन् *tsuv*^{a}*n*.

These two words can even be used in the *fem. plur.* Thus, झुवव्, he quarrelled (many times); मोरव्यन् *mōravyan*, he suffered pains.

The following verbs (repeated from pp. 16 and 22) are also impersonal but have this peculiarity that they are conjugated with suffixes of the dative instead of suffixes of the agent, and are also in the feminine.

चर *tsar*, be inwardly wrathful.

फश *phōṣ*, ditto.

फुष *phuh*, ditto.

मर्छ *marts*, ditto.

वुछ *wuts*, be burnt.

फिछ *phits*, forget.

त्यंब *tyamb*, look eagerly (conjugated in the third conjugation).

Thus, चॖरुस् *tsạr^{a}-s*, not चॖरुन् *tsạr^{a}-n*, there was inward anger to him, he was angry.

चॖरुय् *tsạr^{a}-y*, not चॖरुथ् *tsạr^{a}-th*, thou wast angry.

चॖरुम् *tsạr^{a}-m*, I was angry.

So वुछुय् *wuts^{a}y*, thou wast burnt. These verbs are given here, because the first six are used in the Past Tense. त्यंब *tyamb*, look eagerly, belongs to the third conjugation, and does not use the Past Tense.

This impersonal construction, whether with the Dative or with the Agent, is called in Sanskrit, the *bhāvē-prayōga*.

Neuter Verbs.

Neuter verbs of the second conjugation, having their Past Participle neuter, are conjugated, in the Past tenses actively. They thus take the pronominal suffixes of the nominative, and agree with the subject of the sentence in number and person. The addition of the pronominal suffixes is obligatory.

They are here quoted for ready reference.

	Singular.	Plural
1.	अस् *as*.	———
2.	अख् *akh*.	अव *aw^{a}*.
3.	———	———

There are no nominative suffixes of the first person plural or of the third person.

Taking, therefore, the verb बुव *bŏv*, become, for 'I became' we may say,—

(*b*) बुह् बुवुस् *bŏh bŏvu-s*,

or (*c*) बुवुस् *bŏvu-s*.

We cannot say बुह् बुव् *bŏh bŏvᵘ*, any more than we can say तसह् कर् *tŏhĕ kạrᵘ*.

These preliminaries being understood, I shall, in the paradigms, only give the (*c*) forms of the past tenses. From these the (*b*) forms and (when they exist) the (*a*) forms can easily be deduced.

A. First Conjugation.

(*a*) **Transitive Verb** (viii. iii. 2–9) (*c*. forms only) 'I made,' *Lit.* 'he, she, it, &c., was (were) made by me, you, him, us, &c.'

	Singular.		Plural.	
	Masculine.[1] कर् *kạrᵘ*, made.	Feminine.[1] कर् *kạrᵉ*.	Masculine.[1] करि *kạrⁱ*.	Feminine.[1] कर्ये *karĕ*.
Sing.				
1	करुम् *kạru-m*.	करम् *kạrᵉ-m*.	करिम् *kạri-m*.	कर्यम् *karya-m*.[2]
2	करुथ् *kạru-th*.	करथ् *kạrᵉ-th*.	करिथ् *kạri-th*.	कर्यथ् *karya-th*.
3	करुन् *kạru-n*.	करन् *kạrᵉ-n*.	करिन् *kạri-n*.	कर्यन् *karya-n*.
Plur.				
1	कर् *kạrᵘ*.	कर् *kạrᵉ*.	करि *kạrⁱ*.	कर्ये *karĕ*.
2	करुव *kạrᵘ-wᵃ*.	करव *kạrᵉ-wᵃ*.	करिव *kạrⁱ-wᵃ*.	कर्यव *karĕ-wᵃ*.
3	करुख् *kạru-kh*.	करख् *kạrᵉ-kh*.	करिख् *kạri-kh*.	कर्यख् *karya-kh*.

Verbs ending in vowels are slightly irregular in the masculine singular and plural, and in the feminine singular, which latter is the

[1] *E.g.* The object of the sentence, which has now become the grammatical subject, as explained above.

[2] Or *karĕ-m*, and so throughout.

same as the feminine plural (viii. iii. 6). None of these verbs belong to the second conjugation.

As usual there are two groups of these verbs, *viz.*, those which change their final vowel, *i*, to *ya*, such as खि *eat*, and others (*vide* p. 1) and those which do not, which are three in number, नि *ni*, take, दि *di*, give, and यि *yi*, come, of which the last belongs to the third conjugation. Taking the verb खि *khi*, eat, we get.

	SINGULAR.		PLURAL.	
	Masculine. ख्यौव् *khyauv*.	Feminine. ख्यय *khĕy*^{a}.	Masculine. ख्येय् *khyēy*.	Feminine. ख्यय *khĕy*^{a}.
Sing.				
1	ख्योम् *khyō-m* or ख्यौम् *khyau-m* (ix. i. 37).	ख्ययम् *khĕya-m*.	ख्येम् *khyē-m*.	Same as singular.
2	ख्योथ् *khyō-th* or ख्यौथ् *khyau-th*.	ख्ययथ् *khĕya-th*.	ख्येथ् *khyē-th*.	
3	ख्योन् *khyōn* or ख्यौन् *khyau-n*.	ख्ययन् *khĕya-n*.	ख्येन् *khyē-n*.	
Plur.				
1	ख्यौव् *khyauv*.	ख्यय *khĕy*^{a}.	ख्येय् *khyēy*.	
2	ख्योव *khyō-w*^{a} or ख्यौव *khyau-w*^{a}.	ख्ययव *khĕy*^{a}*-w*^{a}.	ख्येव *khyē-w*^{a}.	
3	ख्योख् *khyō-kh* or ख्यौख् *khyau-kh*.	ख्ययख् *khĕya-kh*.	ख्येख् *khyē-kh*.	

Similarly is conjugated, चि *ci*, drink.

The verb नि take, is further irregular (viii. iii. 6, 34; ix. i. 38).

	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
Sing.				
1	न्यूम् *nyū-m.*	नियम् *niya-m.*	नीम् *nī-m.*	Same as singular.
2	न्यूथ् *nyū-th.*	नियथ् *niya-th.*	नीथ् *nī-th.*	
3	न्यून् *nyū-n.*	नियन् *niya-n.*	नीन् *nī-n.*	
Plur.				
1	न्यूव् *nyūv.*	निय *niyᵃ.*	नीय् *nīy.*	
2	न्यूव *nyū-wᵃ.*	नियव *niyᵃ-wᵃ.*	नीव *nī-wᵃ.*	
3	न्यूख् *nyū-kh.*	नियख् *niya-kh.*	नीख् *nī-kh.*	

The verbs हि *hi*, take, and दि *di*, give, are still further irregular (viii. iii. 7, 32). Thus,—

	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
Sing.				
1	ह्यतुम् *hyạtu-m.*	ह्यछूम् *hẹ̆ts̱ᵃ-m.*	ह्यतिम् *hẹ̆ti-m.*	ह्यछम् *hĕts̱a-m.*
2	ह्यतुथ् *hyạtu-th.*	ह्यछूथ् *hẹ̆ts̱ᵃ-th.*	ह्यतिथ् *hẹ̆ti-th.*	ह्यछथ् *hĕts̱a-th.*
3	ह्यतुन् *hyạtu-n.*	ह्यछून् *hẹ̆ts̱ᵃ-n.*	ह्यतिन् *hẹ̆ti-n.*	ह्यछन् *hĕts̱a-n.*

	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
Plur.				
1	ह्यतु *hyat*^{u}.	ह्यचु *hĕts*^{a}.	ह्यति *hĕt*^{i}.	हच *hĕts*^{a}.
2	ह्यतुव *hyat*^{u}*-w*^{a}.	ह्यचुव *hĕts*^{a}*-w*^{a}.	ह्यतिव *hĕt*^{i}*-w*^{a}.	हचव *hĕts*^{a}*-w*^{a}.
3	ह्यतुख् *hyatu-kh*.	ह्यचुख् *hĕts*^{a}*-kh*.	ह्यतिख् *hĕti-kh*.	हचख् *hĕtsa-kh*.

दि *di*, give, is similarly declined, but its first person is दितुम् or द्युतुम् *dyutu-m*, दिचुम् *dits*^{a}*-m*, दितिम् *diti-m*, दिचम् *ditsa-m*, and so throughout.

The verb हहर *hahar*, to get a girl married, is of necessity, conjugated in the past tenses only in the feminine. Moreover it forms its feminine Past Participle, optionally, in an irregular fashion (viii. iii. 76), Thus, हहृरुन् *hahar*^{a}*-n* or हरचुन् *harç*^{a}*-n*, he got her married.

Notes. (1) Once for all. By the first person singular, is meant, 'I made him, her, them (masc.), or them (fem.),' literally, 'he, she, they (masc.), or they (fem,) were made by me.' So the second person singular means 'thou madest him, her, them (masc.), or them (fem.),' and so on, through the other persons.

(2) There is no suffix for the first person plural. Hence this form is always the same as the past participle.

(*b*) **Impersonal Verb** (viii. iii. 3–9) (*c.* forms only), 'I laughed,' literally, 'it was laughed by me,' &c.

Singular 1 असुम् *asu-m*, I laughed.
2 असुथ् *asu-th*, thou laughedst.
3 असुन् *asu-n*, he laughed.
Plural 1 असु *as*^{u}, we laughed.
2 असुव *as*^{u}*-w*^{a}, you laughed.
3 असुख् *asu-kh*, they laughed.

When an Impersonal Verb is conjugated in the feminine (see pp. 22 and 48), we get forms such as the following, (चुव *tsuv*, quarrel) (viii. iii. 9),—

Singular 1 चुवम् *tsuv*^{a}*-m*, I quarrelled.

2 चुवथ् *tsuv*^{a}*-th*, thou didst quarrel.

3 चुवन् *tsuv*^{a}*-n*, he quarrelled.

Plural 1 चुव *tsuv*^{a}, we quarrelled.

2 चुवव *tsuv*^{a}*-w*^{a}, you quarrelled.

3 चुवख् *tsuv*^{a}*-kh*, they quarrelled.

If such an Impersonal Verb is conjugated in the plural, we get—

Singular 1 चुव्यम् *tsuvya-m*, I quarrelled many times, and so on.

2 चुव्यथ् *tsuvya-th*.

3 चुव्यन् *tsuvya-n*.

Plural 1 चुव *tsuvĕ*.

2 चुव्यव *tsuvya-w*^{a}.

3 चुव्यख् *tsuvya-kh*.

So मोरव *mōrav*, bear pain.

चार *tsar* and the others are thus conjugated (see pp. 16, 22, and 49).

Singular 1 चारम् *tsąr*^{a}*-m*, I was inwardly angry, and so on.

2 चारय् *tsąr*^{a}*-y*.

3 चारस् *tsąr*^{a}*-s*.

Plural 1 चार *tsąr*^{a}.

2 चारव *tsąr*^{a}*-w*^{a}.

3 चारख् *tsąr*^{a}*-kh*.

In the case of Transitive verbs, when the grammatical subject (*i.e.*, the logical object) is a pronoun, it may be added to the verb in the shape of an additional pronominal suffix in the Nominative case. The following are the masculine forms which occur. The feminine ones can easily be made on the same principle.

From करुम् *kąru-m*, made by me, I made.

करमख् *kąr*^{a}*-m-akh*, thou wast made by me, I made thee.

So करमख् *kąr*^{a}*-m-akh*, thou (fem.) wast made by me, I made thee (fem.).

[कर्ॖमन् *kạr^{u}-m-an*, I made him, is not used. We always say सुह् करुम् *suh kạru-m*. कर्ॖमस् *kar^{u}-m-as* means 'I made for him.']

करिमव *kạr^{i}-m-aw^{e}*, I made you.

[करिमख् *kạr^{i}-m-akh*, I made them, is not usod. We always say तिम् करिम् *tim kạri-m*. करिमख् *kạr^{i}-m-akh* means 'I made them for them.']

From करुथ् *kạru-th*, made by thee, thou madest.

कर्ॖथस् *kạr^{u}-th-as*, thou madest me (or thou madest for him).

कर्ॖथन् *kạr^{u}-th-an*, thou madest him.

करिथख् *kạr^{i}-th-akh*, thou madest them (or for them).

From करुन् *kạru-n*, made by him, he made.

कर्ॖनस् *kạr^{u}-n-as*, he made me (or he made for him).

कर्ॖनख् *kạr^{u}-n-akh*, he made thee (or he made for them).

[कर्ॖनन् *kạr^{u}-n-an*, he made him, is not used. We say सुह् करुन् *suh kạrun*.]

करिनव *kạr^{i}-n-aw^{e}*, he made you (or for you).

[करिनख् *kạr^{i}-n-akh*, he made them, is not used. We say तिम् करिन् *tim kạri-n*. करिनख् *kạr^{i}-n-akh*, means 'he made them for them.']

From कर् *kạr^{u}*, made by us, we made.

करुख् *kạru-kh*, we made thee.

[करुन् *kạru-n*, we made him, is not used. We say सुह कर् *suh kạr^{u}*].

करिव *kạr^{i}-w^{e}*, we made you.

[करिख् *kạri-kh*, we made them, is not used. We say तिम् करि *tim kạr^{i}*].

From कर्ॖव *kạr^{u}-w^{e}*, made by you, you made.

कर्ॖवस् *kạr^{u}-wa-s*, you made me (or for him)

कर्ॖवन् *kạr^{u}-wa-n*, you made him.

करिवख् *kạr^{i}-wa-kh*, you made them.

From कॅरुख् *kąru-kh*, made by them, they made.

कॅरुहस् *kąr^{u}-h-as*, they made me (or they made for him).

कॅरुहख् *kąr^{u}-h-akh*, they made thee (or for them).

[कॅरुहन् *kąr^{u}-h-an*, they made him, is not used. We say, सुह् कॅरुख् *suh kąru-kh*].

कॅरिहव *kąr^{i}-h-aw^{a}*, they made you.

[कॅरिहख् *kąr^{i}-h-akh*, they made them, is not used. We say, तिम् कॅरिख् *tim kąri-kh*. कॅरिहख् *kąr^{i}-h-akh*, means 'he made them for them'].

There being no suffix for the first person plural, there are no special forms for thou, he, you, or they made us.

With regard to all these forms, the full forms of the pronouns may also be used, with, or without the suffixes. Thus,—

We may say either

(*a*) म्य कॅरुमख् चॖह् *mĕ kąr^{u}-m-akh ts^{a}h*, by me was-made-by-me-thou thou, or

(*b*) कॅरुमख् चॖह् *kąr^{u}-m-akh ts^{a}h*, was-made-by-me-thou thou, or

(*c*) म्य कॅरुमख् *mĕ kąr^{u}-m-akh*, by me was-made-by-me-thou, or

(*d*) कॅरुमख् *kąr^{u}makh*, was-made-by-me-thou, or

(*e*) म्य कॅरुख् चॖह् *mĕ kąru-kh ts^{a}h*, by me was-made-thou thou, or

(*f*) म्य कॅरुख् *mĕ kąru-kh*, by me was-made-thou.

We cannot, however, use the two following forms.

(*g*) म्य कॅरु चॖह् *mĕ kąr^{u} ts^{a}h*, by-me was-made thou or

(*h*) कॅरुम् चॖह् *kąru-m ts^{a}h*, was-made-by-me thou.

In other words when the full form of the pronoun in the nominative is used, the corresponding suffix must always accompany it.

Other pronominal suffixes can similarly be used. Thus, कॅरुमय् *kąr^{u}-m-ay*, I made for thee.

B. Second Conjugation.

Neuter Verb (viii. iii. 77–97). (*c.* Forms only).

I became, &c.

	Singular.		Plural.	
	Masculine.	**Feminine.**	**Masculine.**	**Feminine.**
1	बॊवुस् *bŏvu-s.*	बॊवॖस् *bŏvᵃ-s.*	बॊवि *bŏvⁱ.*	बवॆ *bŏvĕ.*
2	बॊवुख् *bŏvu-kh.*	बॊवॖख् *bŏvᵃ-kh.*	बॊविव *bŏvⁱ-wᵃ.*	बवॆव *bŏvĕ-wᵃ.*
3	बॊवु *bŏvᵘ.*	बॊवॖ *bŏvᵃ.*	बॊवि *bŏvⁱ.*	बवॆ *bŏvĕ.*

The verb मर *mar*, die, has its past tense irregular. It is thus conjugated (viii. iii. 26, 31, 59, 65, 92).

	Singular.		Plural.	
	Masculine.	**Feminine.**	**Masculine.**	**Feminine.**
1	मूडुस् *mūdu-s.*	मॊयस् *mŏya-s.*	मूडि *mūdⁱ.*	मॊय *mŏyᵉ.*
2	मूडुख् *mūdu-kh.*	मॊयख् *mŏya-kh.*	मूडिव *mūdⁱ-wᵉ.*	मॊयव *mŏyᵉ-wᵉ.*
3	मूडु *mūdᵘ.*	मॊय *mŏyᵉ.*	मूडि *mūdⁱ.*	मॊय *mŏyᵉ.*

When मर *mar* means to unite, it is regular. Thus, मरुन् *marun*, he united him.

5 (*a.*) The Verbal Aorist Participle.

This participle occurs in all three conjugations. In the first and second (viii. iii. 78) conjugations it is a true aorist. It expresses past time indefinitely, with no reference to proximity or distance. *E.g.*, करेव् *karyŏv*, he (was) made (by us), we made; बवोव् *bŏvyŏv*, he became. It is therefore the participle, and the aorist is the tense, of narration in these two conjugations.

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In the third conjugation, it is used instead of the past participle; and describes something which has happened lately. Thus, वुफ्योव् *wuphyōv*, he flew (a short time ago).

This participle is formed in the first and second conjugations by changing the final य y^{e} (*ĕ*) of the feminine plural of the past participle to योव् *yŏv*. Thus, कर् *kar*, do; past participle कॊर् *kạr*ᵘ, fem. plur. करे *karĕ*; aorist participle करेव् *karyŏv*.

In those cases, in which the feminine plural ends in अ *a*, instead of in य y^{e} (*ĕ*), (see p. 42) the aorist participle ends in ओव् *ŏv*, not in योव् *yŏv*. Thus, दज़ *daz*, burn; past participle दॊद् *dạd*ᵘ, fem. plur. दज़ *daz*ᵉ; aorist participle दज़ोव् *dazŏv*. There are four exceptions (viii. iii. 49, 81). The aorist participle of क्छ $k^{e}ts$, be moist, is क्छ्योव् $k^{e}tsyōv$; that of व्यछ *vyats*, pervade, is व्यछ्योव् *vyatsyōv*; that of रोछ *rōts*, be preferred, रोछ्योव् *rōtsyōv*; [and that of वुछ *wuts*, be burnt, वुछ्योव् *wutsyōv*]. Note that in the fem. pl. Past, in these verbs, the य *y* is elided. Thus क्छ $k^{e}ts^{e}$, not क्छ्य $k^{e}tsĕ$; व्यछ $vyats^{e}$, not व्यछ्य *vyatsĕ*; रोछ $rōts^{e}$ not रोछ्य *rōtsĕ* (viii. iii. 49, 81).

In the third conjugation, the aorist participle is formed by adding योव् *yōv* to the root direct. Thus, वुफ *wuph*, fly, aorist participle वुफ्योव् *wuphyōv*, but there are exceptions which will be dealt with later on.

Içvara-kaula spells this participle indifferently with योव् *yŏv* or with यौव् *yauv*. Both are pronounced the same, like योव् *yŏv* (viii. iii. 39).

[The true termination of this participle is *yō*, the *v*, as well as the *y* of the plural to be noted later, are only added for the sake of euphony].

Special Rules for the First and Second Conjugations.

The base of the aorist participle of the first and second conjugations being the same as the feminine plural of the past participle, the final consonant of the verbal root undergoes certain changes (viii. iii. 69, 70, 71, 72, 73, 74, 75). For the same reason, in the aorist participle, the vowel of the verbal root remains unchanged (see page 41). The following are examples of the changes. The reader is referred to pp. 42 and ff. for details.

1	Root	थक *thak*, be tired,	aorist participle	थच्योव् *thacyōv*.
2	,,	लेख *lĕkh*, write	,,	लेछ्योव् *lĕchyōv*.
3	,,	दग *dag*, pound	,,	दज्योव् *dajyōv*.

4 Root फट *phaṭ*, be split aorist participle फच्योव् *phacyōv*.
5 „ मठ *maṭh*, forget „ मछ्योव् *machyōv*.
6 „ गंड *gaṇḍ*, bind „ गंज्योव् *ganjyōv*.
7 „ कत *kat*, spin „ कच़ोव् *katsōv*.
8 „ व्वथ *wŏth*, arise „ व्वछ़ोव् *wŏtshōv*.
9 „ लद *lad*, build „ लज़ोव् *lazōv*.
10 „ रन *ran*, cook „ रञोव् *rañōv*.
11 „ च़ल *tsal*, flee „ च़ज्योव् *tsajyōv*.
12 „ पिह *pih*, grind „ पिश्योव् *piçyōv*.
13 „ मुह *muh*, deceive „ मुश्योव् *muçyōv*.*
14 „ सह *sah*, bear „ सश्योव् *saçyōv*.
15 „ गृह *g*^{e}*h*, grind „ गृश्योव् *g*^{e}*çyōv*.
16 „ चृह *ts*^{e}*h*, suck „ चृश्योव् *ts*^{e}*çyōv*.

Nos. 7–10 are also examples of the elision of य *y*. The following are further examples, see p. 42 for details.

1 Root दि *di*, give aorist participle दिच़ोव् *ditsōv*.
2 „ हि *hi*, take „ ह्यच़ोव् *hĕtsōv*.

The past participles of these two verbs are irregular, *vide* p. 45.

3 Root दज़ *daz*, burn, aorist participle दज़ोव् *dazōv*.
4 „ बस *bas*, dwell „ बसोव् *basōv*.
5 „ कस *kas*, fry „ कसोव् *kasōv*.

But from,—

6 Root ठास *ṭhās*, bury „ ठासोव् *ṭhāsōv*, or ठास्योव् *ṭhāsyōv*.
7 „ दस *das*, beat „ दसोव् *dasōv*, or दस्योव् *dasyōv*.

And from—

8 Root कृच़ *k*^{e}*ts*, be wet „ only कृच़्योव् *k*^{e}*tsyōv* (p. 58).
9 „ च़स *tsas*, laugh loudly „ only च़स्योव् *tsasyōv* (p. 42).

Remember that all these changes occur only in the first and second conjugations. The rules for the third conjugation are quite different.

* My Paṇḍit prefers मुह्योव् *muhyōv*.

Special Rules for the Third Conjugation.

In this conjugation, the participle (and consequently, the tense formed from it) is not used as an aorist, but as a past; with the same meaning as the past participle of the first and second conjugations. It is *not* the tense of narration.

The aorist participle is formed by adding योव् *yōv* to the root. Thus, वुफ *wuph*, fly, वुफ्योव् *wuphyōv*. Before this the final consonant of a root is *not* liable to change, as it is in the case of verbs of the first and second conjugations. Thus, from ज़ेठ *zēṭh*, be long, a verb of the 3rd conjugation, the aorist participle is ज़ेठ्योव् *zēṭhyōv*, and not ज़ेछ्योव् *zēchyōv*, as it would be, if the verb belonged to the 2nd conjugation.

Note also that in this conjugation, य् *y* is not elided after च् *ts*, छ् *tsh*, ज़् *z*, or ञ् *ñ* (viii. iii. 49). Içvara-kaula in this *sūtra* gives the following list of verbs, which do not elide य् *y*. It includes many of the verbs ending in these letters which belong to the third conjugation.

ग्रुच *grŏts*, be splashed out; चुच *tsŏts*, have insufficient means of livelihood; छुच *tshŏts*, be empty; तेज़ *tēz*, be sharp; पज़ *pas*, be fit; ब्रज़ *braz*, shine; बावज़ *bāwaz*, be preferred; लुच *lŏts*, be weak; श्रुच *çrŏts*, be pure. Thus, ग्रुच्योव् *grŏtsyōv*, not ग्रुछोव् *grŏtsōv*.

The other verbs belonging to the third conjugation, which end in these letters, and which are not mentioned by Īçvara-kaula in the above *sūtra* are the following :—

अच *ats*, enter; त्रच *trats*, fear; म्वच *mŏts*, remain over and above; अछ *atsh*, be weak; गछ *gatsh*, go; पलज़ *palas*, be useful; रंज़ *rans*, be pleased; लज़ *laz*, be suitable; वुज़ *wus*, be wide awake, appear. सपज़ *sapas*, become, is considered the same as सपन *sapan*, or सपद् *sapad*, and belongs to the second conjugation. According to my Paṇḍit पलज़ *palaz*, above recorded, belongs to the second conjugation.

According to my Paṇḍit, of these, त्रच *trats* and अछ *atsh*, always retain य *y*. The others retain it optionally except अच *ats* and गछ *gatsh*, which are irregular. See below, pp. 64 and 65.

Moreover, य् *y* is not, in this conjugation, elided after स् *s*. All the examples of the elision of य् *y* after this letter given by Īçvara-kaula belong either to the first or second conjugation.

The Aorist Participle Generally.

The masculine plural of this participle is formed by changing the final योव् *yōv* to येय् *yēy*. Thus, कर्योव् *karyōv*, plural कर्येय् *karyēy* (viii. iii. 15). The feminine is formed योव् *yōv* to येय *yēy*ᵉ (viii. iii. 16). The feminine singular and the feminine plural are the same. Thus, कर्योव् *karyōv*, fem. sing. and plur. कर्येय *karyēy*ᵉ.

When the base of the participle ends च़् *ts*, छ़् *tsh*, ज़् *z*, or ञ् *ñ*, and elides the य *y* in योव् *yōv* of the masculine singular, the येय् *yēy* of the masculine plural becomes ाय् *ạy* (viii. iii. 18), and the येय *yēy*ᵉ of the feminine, becomes ाय *ạy*ᵉ (viii. iii. 17). Thus,—

Root कत *kat*, spin. Aorist part. कचोव् *katsōv*; masc. pl. कचाय् *katsạy*; fem. कचाय *katsạy*ᵉ.

" वथ *wŏth*, arise. Aorist part. वछोव् *wŏtshōv*; masc. pl. वचाय् *watsạy*; fem. वछाय *wŏtshạy*ᵉ.

" दज़ *daz*, burn. Aorist part. दज़ोव् *dazōv*; masc. pl. दज़ाय् *dazạy*; fem. दज़ाय *dazạy*ᵉ.

" रन *ran*, cook. Aorist part. रञोव् *rañōv*; masc. pl. रञाय् *rañạy*; fem. रञाय *rañạy*ᵉ.

Most verbs of the third conjugation ending in these letters do not elide the य् *y* (see page 60). So also the verbs क्च *k*ᵉ*ts*, व्यच *vyats*, रोच *rōts*, वुच *wuts* (see p. 58) of the second conjugation. These verbs form the masculine plural either in ाय् *ạy* or एय् *ĕy*, and the feminine in ाय *ạy*ᵉ or एय *ĕy*ᵉ (viii. iii. 17). Thus,—

Root क्च *k*ᵉ*ts*, (second conjugation) be wet; masc. sing. क्च्योव् *k*ᵉ*tsyōv*; masc. plural क्चाय् *k*ᵉ*tsạy* or क्चेय् *k*ᵉ*tsĕy*.

" प्रोच *prōts*, (third conjugation) be pure; masc. sing. प्रोच्योव् *prōtsyōv*; masc. plural प्रोचाय् *prōtsạy* or प्रोचेय् *prōtsĕy*.

" तेज़ *tēz*, (third conjugation), be sharp; masc. sing. तेज़्योव् *tēzyōv*; masc. plural तेज़ाय् *tēzạy* or तेज़ेय् *tēzĕy*. ।

The following verbs have irregular aorist participles. The irregularities are, of course, carried through the aorist tense.

VERB.	AORIST PARTICIPLE.			
	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
हि *hi*, take (17, 32).	हॆत्सोव् *hĕtsōv*.	हॆत्साय *hĕtsạ̄y*^{a}.	हॆत्साव् *hĕtsạ̄y*.	Same as singular.
दि *di*, give (17, 32).	दित्सोव् *ditsōv*.	दित्साय *ditsạ̄y*^{a}.	दित्साव् *ditsạ̄y*.	
खस *khas*, mount (12, 66).	खत्सोव् *khatsōv* or खछोव् *khatshōv*.	खत्साय *khatsạ̄y*^{a} or खछाय *khatsạ̄y*^{a}.	खत्साव् *khatsạ̄y* or खछाव् *khatshạ̄y*.	
वस *was*, descend (12, 66).	वछोव् *watshōv*.	वछाय *watshạ̄y*^{a}.	वछाव् *watshạ̄y*.	
लस *las*,* live long (18, 29, 67).	लाछोव् *lạ̄tshōv*.	लाछाय *lạ̄tshạ̄y*^{a}.	लाछाव् *lạ̄tshạ̄y*.	
लोस *lōs*, be weary (67).	लोसोव् *lōsōv*, or लोछोव् *lōtshōv*.	लोसाय *lōsạ̄y*^{a} or लोछाय *lōtshạ̄y*^{a}.	लोसाव् *lōsạ̄y* or लोछाव् *lōtshạ̄y*.	
मर *mar*, die (30).	म्वयोव् *mŏyōv*.	म्वयेय *mŏyēy*^{a}.	म्वयेव् *mŏyēy*.	

यि *yi*, come (53).				
Past.	आव् *āv.*	आय *āy**.	आय् *āy.*	Same as singular.
Aorist.	आयोव् *āyōv.*	आयेय *āyēy**.	आयेय् *āyēy.*	
Plup.	आयाव् *āyāv.*	आयेय *āyēy**.	आयाय् *āyāy.*	
ज़ि *zi*, be born (54).				
Past.	ज़ाव् *zāv.*	ज़ाय *zāy**.	ज़ाय् *zāy.*	
Aorist.	ज़ायोव् *zāyōv.*	ज़ायेय *zāyēy**.	ज़ायेय् *zāyēy.*	
Plup.	ज़ायाव् *zāyāv.*	ज़ायेय *zāyēy**.	ज़ायाय् *zāyāy.*	
नेर *nēr*, go forth (56).				
Past.	ड्राव् *drāv.*	ड्राय *drāy**.	ड्राय् *drāy.*	
Aorist.	ड्रायोव् *drāyōv.*	ड्रायेय *drāyēy**.	ड्रायेय् *drāyēy.*	
Plup.	ड्रायाव् *drāyāv.*	ड्रायेय *drāyēy**.	ड्रायाय् *drāyāy.*	

* लस *las* is sometimes used regularly by the vulgar. Thus, लसोव् *lasōv* (viii. iii. 96).

VERB.	AORIST PARTICIPLE.			
	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
अत्स *ats*, enter (52, 57).				
Past.	त्साव् *tsāv*.	त्साय *tsāy*^{e}.	त्साय् *tsāy*.	Same as singular.
Aorist.	त्सायोव् *tsāyōv*.	त्सायेय *tsāyēy*^{e}.	त्सायेय् *tsāyēy*.	
Plup.	त्सायाव् *tsāyāv*.	त्सायेय *tsāyēy*^{e}.	त्सायाय् *tsāyāy*.	
प्रस *pras*, be born (52, 55).				
Past.	प्याव् *pyāv*.	प्याय *pyāy*^{e}.	प्याय् *pyāy*.	
Aorist.	प्यायोव् *pyāyōv*.	प्यायेय *pyāyēy*^{e}.	प्यायेय् *pyāyēy*.	
Plup.	प्यायाव् *pyāyāv*.	प्यायेय *pyāyēy*^{e}.	प्यायाय् *pyāyāy*.	

पि *pi*, fall (48, 60).				
Past.	प्यौव् *pyauv.*	प्यय *pěy*[e].	प्यय् *pěy.*	
Aorist.	प्ययोव् *pěyŏv.*	प्ययेय *pěyěy*[e].	प्ययेय् *pěyěy.*	
Plup.	प्ययाव् *pěyāv.*	प्ययेय *pěyěy*[e].	प्ययाय् *pěyāy.*	
गछ *gatsh*, go (48, 58, 60).				
Past.	गौव् *gauv.*	गय *gay*[e].	गय् *gay.*	
Aorist.	गयोव् *gayŏv.*	गयेय *gayěy*[e].	गयेय् *gayěy.*	Same as singular.
Plup.	गयाव् *gayāv.*	गयेय *gayěy*[e].	गयाय् *gayāy.*	
डेश *dēṣ*, see (62).	डेछोव् *dēchyōv.*	डेछेय *dēchyěy*[e].	डेछेय् *dēchyěy.*	
रोष *rōṣ*, be angry (62).	रोछोव् *rōchyōv.*	रोछेय *rōchyěy*[e].	रोछेय् *rōchyěy.*	
मष *maṣ*, forget (62).	मछोव् *machyōv.*	मछेय *machyěy*[e].	मछेय् *machyěy.*	
ब्यह *byah*, sit (62).	बेछोव् *bēchyōv.*	बेछेय *bēchyěy*[e].	बेछेय् *bēchyěy.*	
हहर *hahar*, to get a girl married (76).	Not used.	हहर्येय *haharyěy*[e] or हरछेय *haraçyěy*[e].	Not used.	

5 (*b*). The Aorist Tense.

This is formed from the Aorist Participle, exactly as the Past tense is formed from the Past Participle, except that a final व् *v* or a final य् *y* is always elided before a pronominal suffix (viii. iii. 41). Thus, कयोव् *karyōv* + अम् *am*, made-by-me = कयोम् *karyō-m*, not कयोवम् *karyōv-am*. The अ *a* of अम् *am*, is elided under the general rules for pronominal suffixes (*vide* p. 15). So also forms like कुमल्योस् *kumalyō-s* (*kumalyōv* + *as*), he was tender for him; कुमल्येस् *kumalyē-s*, they were tender for him.

We thus get the following forms,—

A. First Conjugation.

(*a*). Transitive verb (viii. iii. 14). (*c*. forms only).

'I made,' *lit.* 'he, she, it, &c., was (were) made by me, you, him, us, &c.'

	Singular.		Plural.	
	Masculine. कयोव् *karyōv*.	Feminine. कयेॅय *karyēy*^{a}.	Masculine. कयेॅय् *karyēy*.	Feminine. कयेॅय *karyēy*^{a}.
Sing.				
1	कयोम् *karyō-m*.	कयेॅयम् *karyēya-m*.	कयेॅम् *karyē-m*.	कयेॅयम् *karyēya-m*.
2	कयोथ् *karyō-th*.	कयेॅयथ् *karyēya-th*.	कयेॅथ् *karyē-th*.	कयेॅयथ् *karyēya-th*.
3	कयोन् *karyō-n*.	कयेॅयन् *karyēya-n*.	कयेॅन् *karyē-n*.	कयेॅयन् *karyēya-n*.
Plur.				
1	कयोव् *karyōv*.	कयेॅय *karyēy*^{a}.	कयेॅय् *karyēy*.	कयेॅय *karyēy*^{a}.
2	कयोव *karyō-w*^{a}.	कयेॅयव *karyēy*^{a}*-w*^{a}.	कयेॅव *karyē-w*^{a}.	कयेॅयव *karyēy*^{a}*-w*^{a}.
3	कयोख् *karyō-kh*.	कयेॅयख् *karyēya-kh*.	कयेॅख् *karyē-kh*.	कयेॅयख् *karyēya-kh*.

As regards verbs ending in vowels, the usual rule is followed Thus, from खि *khi*, eat, the aorist participle is खेयोव् *khĕyōv;* and from चि *ci*, drink, चयोव् *cĕyov*.

From नि *ni*, take, we get, as usual नियोव् *niyōv*, not नयोव् *nĕyōv*. दि *di*, give and हि *hi*, take, are, as in the Past, irregular. Of दि *di*, the Aorist Participle is दित्सोव् *ditsōv* (pl. दित्साय् *ditsāy;* fem. दित्साय *ditsāy*^{e}), and of हि *hi*, हेत्सोव् *hĕtsōv* (pl. हेत्साय् *hĕtsāy;* fem. हेत्साय *hĕtsāy*^{e}) (viii. iii. 32). See p. 61.

Double pronominal suffixes can be added, as in the case of the Past. Thus, कर्योथस् *karyō-th-as*, thou madest me; कर्योमय् *karyō-m-ay*, I made for thee; कर्योमस् *karyō-m-as*, I made for him. Other examples are unnecessary. The rules are exactly the same as in the case of the past tense. *Vide*, however, special cases mentioned after the Paradigm of the third conjugation (p. 70).

(*b*). Impersonal verb (viii. iii. 14). (*c*. forms only).

'I laughed,' *lit.* 'it was laughed by me,' &c.

Singular	1	असोम् *asō-m*, I laughed.
	2	असोथ् *asō-th*, thou laughedst.
	3	असोन् *asō-n*, he laughed.
Plural	1	असोव् *asōv*, we laughed.
	2	असोव *asō-w*^{e}, you laughed.
	3	असोख् *asō-kh*, they laughed.

When an impersonal verb is conjugated in the feminine (see pp. 22 and 48) we get

Singular and Plural.

Singular	1	चुवेयम् *tsuvyĕya-m*, I quarrelled.
	2	चुवेयथ् *tsuvyĕya-th*, thou didst quarrel.
	3	चुवेयन् *tsuvyĕya-n*, he quarrelled.
Plural	1	चुवेय *tsuvyĕy*^{e}, we quarrelled.
	2	चुवेयव *tsuvyĕy*^{e}*-w*^{e}, you quarrelled.
	3	चुवेयख् *tsuvyĕya-kh*, they quarrelled.

The feminine impersonal verbs चर *ṭsar*, &c., (see pp. 16, 22 and 49) have the following forms,—

चर्येयम् *ṭsaryĕya-m*, I was inwardly wrathful.

चर्येयिय् *ṭsaryĕyi-y* (with inserted *i*; see p. 70 *post*), thou wast inwardly angry.

चर्येयस् *ṭsaryĕya-s*, he was inwardly angry.

And so on.

So also (viii. iii. 45) त्यंब्येयस् *tyambyĕya-s* (3rd conj.), he glanced eagerly.

B. Second Conjugation.

Neuter verb (viii. iii. 39). (*c.* forms only).

'I became, &c.'

	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	बुवोस् *bŏvyŏ-s*.	बुवेयस् *bŏvyĕya-s*.	बुवेय् *bŏvyĕy*.	बुवेय *bŏvyĕy^{a}*.
2	बुवोख् *bŏvyŏ-kh*.	बुवेयख् *bŏvyēya-kh*.	बुवेव *bŏvyē-w^{a}*.	बुवेयव *bŏvyĕy^{a}-w^{a}*.[1]
3	बुवोव् *bŏvyŏv*.	बुवेय *bŏvyēy^{a}*.	बुवेय् *bŏvyēy*.	बुवेय *bŏvyēy^{a}*.

C. Third Conjugation.

Neuter verb वुफ *wuph*, fly (viii. iii. 39). (*c.* forms only).

'I flew (just now),' used in the sense of the Past, and not as the tense of the Aorist.

1st Sing. Masc. वुफ्योस् *wuphyŏ-s*, &c., exactly as in the second conjugation.

In this tense, the difference between the second and third conjugations consists in the formation of the Aorist Participle, as already explained, and not in the conjugation.

[1] Içvara-kaula (viii. iii. 44) gives बुवेव *bŏvyēw^{a}*, but my Paṇḍit says this is a mistake. The form given above is the correct one.

The Aorist of पि *pi*, fall, used in the sense of the Past, is (viii. iii. 48, 60, 61),—

'I fell, &c.'

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	प्यौस् *pyau-s* (not प्योस् *pyō-s*).	प्ययस् *pĕya-s*.	प्यय् *pĕy*.	प्यय *pĕy*ᵉ.
2	प्यौख् *pyau-kh*.	प्ययख् *pĕya-kh*.	प्येव *pyĕ-w*ᵉ.	प्ययव *pĕy*ᵉ*-w*ᵉ.
3	प्यौव् *pyauv*.	प्यय *pĕy*ᵉ.	प्यय् *pĕy*.	प्यय *pĕy*ᵉ.

Note the specially irregular 2nd person plur. masc.

The Aorist of verb गछ् *gatsh*, go, used in the sense of the past, is (viii. iii. 48, 58, 60, 61).

'I went, &c.'

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	गौस् *gau-s*.	गयस् *gaya-s*.	गय् *gay*.	गय *gay*ᵉ.
2	गौख् *gau-kh*.	गयख् *gaya-kh*.	गाव *gạ̄-w*ᵉ.	गयव *gay*ᵉ*-w*ᵉ.
3	गौव् *gauv*.	गय *gay*ᵉ.	गय् *gay*.	गय *gay*ᵉ.

When this verb is used in the meaning of 'be proper,' it is regular, and belongs to the 2nd conjugation. Thus, गंछ *gọtsh*ᵉ, it was proper (viii. iii. 58). In this sense it is only used in the Past. The Aorist and Pluperfect do not occur (82).

There are also other irregular Aorists of this conjugation. There are those of the roots यि *yi*, come; ज़ि *zi*, be born; नेर *nĕr*, go forth; अच़ *ats*, enter; प्रस *pras*, be born. The Aorist Participles, in the sense of the Past will be found in the list of irregular Aorist Participles, and no difficulty will be found in conjugating them. They are here given for ready reference.

	Aorist Participles.
यि *yi*, come.	आव् *āv*.
ज़ि *zi*, be born.	ज़ाव् *zāv*.
नेर *nĕr*, issue.	द्राव् *drāv*.
अच़ *ats*, enter.	च़ाव् *tsāv*.
प्रस *pras*, be born.	प्याव् *pyāv*.

The feminine and masculine plurals are given in the list of Aorist Participles. It will be seen that they must be conjugated as if they were Pluperfects. Vide p. 74.

When the suffix of the dative of the second person singular is added to a form ending in ओव् *ōv*, ओ *ō* becomes ॏ *wạ* (*ŏ*) (viii. iii. 43). Thus, करेॊव् *karyōv* + अय् *ay*, करेॗय् *karyŏy*,[1] we made for thee. वुफ्येॗय् *wuphyŏy*,[1] he flew for thee. गौव् *gauv* (root गछ *gatsh*), he went; गॗय् *gŏy*, he went for thee. प्यौव् *pyauv*, he fell; प्येॗय् *pyŏy*, he fell for thee. The plural of गौव् *gauv*, is गय् *gay*, and 'they went for thee' is गॅय् *gạy*. So, 'they fell for thee' is प्यॅय् *pyạy*.

[When the same form अय् *ay* is added to a form in य *yᵃ*, इ *i* is inserted. Thus, करेॅय *karyĕyᵃ*, she was made by us; करेॅयिय् *karyĕyi-y*, she was made by us for thee. Compare च़रेॅयिय् *tsaryĕyi-y* on p. 68 *ante*].

[1] These are the forms according to the *Sūtra*. But my Paṇḍit maintains that the true forms are करेॊयि *karyō-y*, and वुफ्योव् *wuphyō-y*. The exceptional forms, he says, only occur in the case of the verbs गछ *gatsh*, go, and पि *pi*, fall. The *Sūtra* while making the rule absolutely general, only gives the two last-named verbs as examples.

6 (*a*). The Pluperfect Participle.

This participle occurs in all three conjugations. In the first two conjugations (viii. iii. 78), it expresses remote time. Thus, कर्यान् *karyā-n*, he made (a long time ago); बुव्याव् *bŏvyāv*, he became (a long time ago).

In the third conjugation it is used in the sense of an Aorist Participle, and expresses past time indefinitely, with no reference to proximity or distance. It is hence the participle, and the Pluperfect is the tense, of narration in this conjugation. Thus, वुफ्याव् *wuphyāv*, he flew. In order to supply the place of Pluperfect, a new tense is formed in this conjugation, which may be called the True Pluperfect. Thus, वुफियाव् *wuphiyāv*, he flew a long time ago.

The Pluperfect Participle is formed by changing the termination ओव् *ōv* of the aorist participle to आव् *āv* (viii. iii. 35). Thus Aorist Participle, कर्योव् *karyōv;* Pluperfect Participle, कर्याव् *karyāv*. In the first conjugation, the masculine plural is formed by inserting ए *ĕ*, before the termination of the masculine plural of the Aorist Participle. Thus, कर्योव् *karyōv;* masc. plur. कर्येय् *karyĕy;* Pluperfect part. masc. plur. करेयेय् *karĕyĕy* (viii. iii. 36). When the Aorist masc. plural ends in आय् *ạy* (*vide*, p. 61) this is changed to आयेय् *ạyĕy*. Thus; Aorist Participle हचोव् *hŏtsŏv*, taken; masc. plur. हचाय् *hŏtsạy;* Pluperfect Part. masc. plur. हचायेय् *hŏtsạyĕy* (viii. iii. 37). The feminine singular and plural are the same as those of the Aorist Participle (viii. iii. 38).

In the second and third conjugations, the masculine plural is formed by changing आव् *āv* of the singular to आय् *āy* (viii, iii, 40). See, however, p. 74. Thus वुफ्याव् *wuphyāv*, flown; masc. pl., वुफ्याय् *wuphyāy*. The feminine (singular and plural) is formed by changing आव् *āv* to एय *ĕyᵉ*. Thus वुफ्येय *wuphyĕyᵉ* (viii, iii. 44).

6 (*b*). The Pluperfect Tense.

This is formed from the Pluperfect Participle, exactly as the Aorist Tense is formed from the Aorist Participle.

We thus get the following forms.

A. First Conjugation.

Transitive verb (viii. iii. 35). (*c.* forms only).

'I made,' *lit.*, 'he, she, it, etc., was (were) made by me, you, him, us, &c.'

	Singular.		Plural.	
	Masculine. कर्याव् *karyāv*, made.	Feminine. कर्येंव *karyĕyᵉ*.	Masculine. करेयेय् *karĕyĕy*, made.	Feminine. कर्येंव *karyĕyᵉ*.
Sing.				
1	कर्याम् *karyā-m*.	कर्येंयम् *karyĕya-m*.	करेयेम् *karĕyĕ-m*.	कर्येंयम् *karyĕya-m*.
2	कर्याथ् *karyā-th*.	कर्येंयथ् *karyĕya-th*.	करेयेथ् *karĕyĕ-th*.	कर्येंयथ् *karyĕya-th*.
3	कर्यान् *karyā-n*.	कर्येंयन् *karyĕya-n*.	करेयेन् *karĕyĕ-n*.	कर्येंयन् *karyĕya-n*.
Plur.				
1	कर्याव् *karyāv*.	कर्येंव *karyĕyᵉ*.	करेयेय् *karĕyĕy*.	कर्येंव *karyĕyᵉ*.
2	कर्याव *karyā-wᵉ*.	कर्येंयव *karyĕyᵉ-wᵉ*.	करेयेव *karĕyĕ-wᵉ*.	कर्येंयव *karyĕyᵉ-wᵉ*.
3	कर्याख् *karyā-kh*.	कर्येंयख *karyĕya-kh*.	करेयेख् *karĕyĕ-kh*.	कर्येंयख् *karyĕya-kh*.

From खि *khi*, eat, we have खयाम् *khĕyā-m*; plur. खयेयेम् *khĕyĕyĕ-m*. So from चि *ci*, drink.

From नि *ni*, take, नियाम् *niyā-m* and नियेयेम् *niyĕyĕ-m*.

Similarly, from, हि *hi*, take, हत्साम् *hĕtsā-m*; plur. हत्सायेम् *hĕtsāyĕ-m*; and from दि *di*, give, दित्साम् *ditsām*, and दित्सायेम् *ditsāyĕ-m* (see p. 71).

Impersonal verbs are similarly conjugated. Thus, असाम् *asā-m*, I laughed. Those that are conjugated in the feminine (see pp. 16, 22, 49 and 68), are, of course, the same as the Aorist.

Double pronominal suffixes may be added, as in the case of the Past and the Aorist. Thus, कर्याथस् *karyā-th-as*, thou madest me; कर्यामय् *karyā-m-ay*, I made for thee; कर्यामस् *karyā-m-as*, I made for him. Further examples are unnecessary. See, however, the special cases mentioned after the paradigm of the third conjugation (p. 75).

B. Second Conjugation.

Neuter verb (viii. iii. 40). (*c.* forms only).

'I became a long time ago.'

	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	बुव्यास् *bŏvyā-s.*	बुव्येयस् *bŏvyĕya-s.*	बुव्याय् *bŏvyāy.*	बुव्येय *bŏvyĕy*^{e}.
2	बुव्याख् *bŏvyā-kh.*	बुव्येयख् *bŏvyĕya-kh.*	बुव्याव *bŏvyā-w*^{e}.	बुव्येयव *bŏvyĕy*^{e}-*w*^{e}.
3	बुव्याव् *bŏvyāv.*	बुव्येय *bŏvyĕy*^{e}.	बुव्याय् *bŏvyāy.*	बुव्येय *bŏvyĕy*^{e}.

C. Third Conjugation.

In this conjugation, the tense has merely the meaning of an Aorist, not of a Pluperfect, and is the tense used in narration. It is conjugated as follows.

Neuter verb (viii. iii. 40, 44). (*c.* forms only).

'I flew, &c.'

	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	वुफ्यास् *wuphyā-s.*	वुफ्येयस् *wupkyĕya-s.*	वुफ्याय् *wuphyāy.*	वुफ्येय *wuphyĕy*^{e}.
2	वुफ्याख् *wuphyā-kh.*	वुफ्येयख् *wuphyĕya-kh.*	वुफ्याव *wuphyā-w*^{e}.	वुफ्येयव *wuphyĕy*^{e}-*w*^{e}.[1]
3	वुफ्याव् *wuphyāv.*	वुफ्येय *wuphyĕy*^{e}.	वुफ्याय् *wuphyāy.*	वुफ्येय *wuphyĕy*^{e}.

[1] Içvara-kaula gives वुफ्येव *wuphyĕ-w*^{a}, which my Paṇḍit says is wrong.

In the plural masculine Īçvara-kaula gives वुप्येय् *wuphyĕy*, but this is directly contrary to the rule (viii. iii. 40) of which the word is given as an example.

If it is desired to give the force of the pluperfect to a verb of the 3rd conjugation, we must insert an इ *i* before the याव् *yāv* of the participle. We thus get what I call the True-Pluperfect tense, which is as follows (viii. iii. 50).

True Pluperfect (3rd conjugation only) (*c.* forms only).
'I flew (a long time ago), &c.'

	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
Sing. 1	वुफियास् *wuphiyā-s.*	वुफियेयस् *wuphiyĕya-s.*	वुफियाय् *wuphiyāy.*	वुफियेय *wuphiyĕy*^{e}.
2	वुफियाख् *wuphiyā-kh.*	वुफियेयख् *wuphiyĕya-kh.*	वुफियाव *wuphiyā-w*^{e}.	वुफियेयव *wuphiyĕy*^{e}*-w*^{e}.
3	वुफियाव् *wuphiyāv.*	वुफियेय *wuphiyĕy*^{e}.	वुफियाय् *wuphiyāy.*	वुफियेय *wuphiyĕy*^{e}.

For the plural masculine Īçvara-kaula gives (viii. iii. 40) as examples both म्वकलियेय् *mŏkaliyĕy* and म्वकलियाय् *mŏkaliyāy*, we or they were released. According to his own rule, of which these are examples, the latter is the correct form. For the second person plural feminine he gives (44) नवियेव *naviyĕw*^{e}, you became new, which, according to my Paṇḍit is incorrect for नवियेयव *naviyĕy*^{e}*-w*^{e}.

This form cannot be used after cases ending in च् *ts*, छ *tsh*, ज़् *z*, or ञ् *ñ*. Thus, plup. तेज़्याव् *tĕzyāv*, not तेज़ियाव् *tĕziyāv* (viii. iii. 51).

As an example of the True Pluperfect of the feminine impersonal verbs (see pp. 16, 22, 49, 54, 67, and 68), we may give (viii. iii. 45)

त्यंबियेयम् *tyambiyĕya-m*, I glanced eagerly.

त्यंबियेयिय् *tyambiyĕyi-y* (see p. 70), thou didst glance eagerly.

त्यंबियेयस *tyambiyĕya-s*, he glanced eagerly.

The formation of the Pluperfect and True Pluperfect participles of the following verbs is irregular :—

	PLUPERFECT PARTICIPLE.	TRUE PLUPERFECT PARTICIPLE.
यि *yi*, come.	आयोव् *āyōv*.	आयाव् *āyāv*.
ज़ि *zi*, be born.	ज़ायोव् *zāyōv*.	ज़ायाव् *zāyāv*.
नेर *nĕr*, go forth.	द्रायोव् *drāyōv*.	द्रायाव् *drāyāv*.
अछ़ *ats*, enter.	छ़ायोव् *tsāyōv*.	छ़ायाव् *tsāyāv*.
प्रस *pras*, be born.	प्यायोव् *pyāyōv*.	प्यायाव् *pyāyāv*.
पि *pi*, fall.	प्योव् *pĕyōv*.	प्याव् *pĕyāv*.
गछ़ *gatsh*, go.	गयोव् *gayōv*.	गयाव् *gayāv*.

It will be seen that these Pluperfect Participles (in the sense of the Aorist) are really Aorist Participles of the second conjugation. The feminine, and masculine plural forms, will be found in the list of irregular Aorist Participles (pp. 62 and ff.).

When pronominal suffixes are added to this tense, a final व् *v* or य् *y* is elided, as in the case of the aorist (p. 66). Thus, आयाव् *āyāv* + अस् *as*, आयास् *āyā-s*, he came to him. आयाय् *āyāy* + अस् *as*, आयास् *āyā-s*, they came to him. Other examples of these suffixes are आयास् *āyā-s* + अस् *as*, आयासस् *āyā-s-as*, I came to him; आयाख् *āyā-kh* + अस् *as*, आयाहस् *āyā-h-as*, thou camest to him; आयाव *āyā-wᵃ* + अस् *as*, आयावस् *āyā-wa:s*, you came to him (viii. iii. 41).

When अय् *ay*, the suffix of the dative of the second person singular is added; आव् *āv* becomes ओ *ō*, and आय् *āy*, अां *ạ̄* (42). Thus, ओय् *ōy* (आव् *āv* + अय् *ay*), he came for thee; अांय् *ạ̄y*, they came for thee; द्रोय् *drōy*, he came out for thee; द्रांय् *drạ̄y*, they came out for thee; छ़ोय् *tsōy*, he entered for thee; छ़ांय् *tsạ̄y*, they entered for thee. So वुफियोय् *wuphiyōy*, he flew for thee (वुफियाव् *wuphiyāv* + अय् *ay*).

7. Perfect Tense.

This tense is not described by Īçvara-kaula. It is formed by conjugating the Adjectival Past Participle with the Present tense of the Auxiliary Verb. As in the case of the other past tenses, the construction is passive in verbs of the first conjugation, and active in verbs of the second and third. The pronominal suffixes are added as in the past tenses. They are added to the Auxiliary Verb, and not to the Participle. In the first conjugation they are suffixes of the agent case, and in the other two of the nominative case. As in the case of the Past tense, there are *a*, *b*, and *c* forms,—*i.e.*, we may omit the suffixes at pleasure, except in the second person. Thus,—

(*a*). तमि कर्मतॖ छुह् *tạm*^{i} *kạr*^{u}*mạt*^{u} *chuh*, by him has been made,—

(*b*). तमि कर्मतॖ छुन् *tạm*^{i} *kạr*^{u}*mạt*^{u} *chu-n*, by him has been made-by-him,—

(*c*). कर्मतॖ छुन् *kạr*^{u}*mạt*^{u} *chu-n*, has been made-by-him,—

all meaning 'he has made.'

In the second person, only the *b* and *c* forms are used. Thus,—

(*b*). तोह्य कर्मतॖ छुव *tŏhĕ kạr*^{u}*mạt*^{u} *chu-w*^{u}, by you has been made-by-you.

(*c*). कर्मतॖ छुव *kạr*^{u}*mạt*^{u} *chu-w*^{u}, has been made by you, both meaning 'you made.' We cannot say तोह्य कर्मतॖ छुह् *tŏhĕ kạr*^{u}*mạt*^{u} *chuh*. In the paradigms, I shall only give the *c*. forms.

The Auxiliary Verb may either precede or follow the Participle. Thus, कर्मतॖ छुम् *kạr*^{u}*mạt*^{u} *chu-m* or छुम् कर्मतॖ *chu-m kạr*^{u}*mạt*^{u}, but it is considered more elegant for it to precede, when in a sentence, and not standing by itself. Thus, म्य छुम् गर कर्मतॖ *mĕ chu-m gar*^{u} *kạr*^{u}*mạt*^{u}, I have built a house. When standing by itself, the Auxiliary Verb usually follows.

The following is the conjugation of this tense. Regarding the formation of the Adjective Past Participle, and its declension, see p. 29.

A. First Conjugation.

(*a*). Transitive verb, (*c.* Forms only).

'I have made,' *Lit.* 'he, she, it, etc., has (have) been made by me.'

	Singular.		Plural.	
	Masculine. कॖरमॖतु *kạr*^{u}*mạt*^{u}.	Feminine. कॖरमॖच़ *kạr*^{a}*mạts*^{a}.	Masculine. कॖरिमॖति *kạr*^{i}*mạt*^{i}.	Feminine. करॆमच़ *karĕmats*^{a}.
Sing. 1	कॖरमॖतु छुम् *kạr*^{u}*mạt*^{u} *chu-m*,	कॖरमॖच़ छेम् *kạr*^{a}*mạts*^{a} *chĕ-m*	कॖरिमॖति छिम् *kạr*^{i}*mạt*^{i} *chi-m*.	करॆमच़ छेम् *karĕmats*^{a} *chĕ-m*.
2	कॖरमॖतु छुय् *kạr*^{u}*mạt*^{u} *chu-th*.	कॖरमॖच़ छेय् *kạr*^{a}*mạts*^{a} *chĕ-th*.	कॖरिमॖति छिय् *kạr*^{i}*mạt*^{i} *chi-th*.	करॆमच़ छेय् *karĕmats*^{a} *chĕ-th*.
3	कॖरमॖतु छुन् *kạr*^{u}*mạt*^{u} *chu-n*.	कॖरमॖच़ छेन् *kạr*^{a}*mạts*^{a} *chĕ-n*.	कॖरिमॖति छिन् *kạr*^{i}*mạt*^{i} *chi-n*.	करॆमच़ छेन् *karĕmats*^{a} *chĕ-n*.
Plur. 1	कॖरमॖतु छुह् *kạr*^{u}*mạt*^{u} *chuh*.	कॖरमॖच़ छेह् *kạr*^{a}*mạts*^{a} *chĕh*.	कॖरिमॖति छिह् *kạr*^{i}*mạt*^{i} *chih*.	करॆमच़ छेह् *karĕmats*^{a} *chĕh*.
2	कॖरमॖतु छुव *kạr*^{u}*mạt*^{u} *chu-w*^{a}.	कॖरमॖच़ छेव *kạr*^{a}*mạts*^{a} *chĕ-w*^{a}.	कॖरिमॖति छिव *kạr*^{i}*mạt*^{i} *chi-w*^{a}.	करॆमच़ छेव *karĕmats*^{a} *chĕ-w*^{a}.
3	कॖरमॖतु छुख् *kạr*^{u}*mạt*^{u} *chu-kh*.	कॖरमॖच़ छेख् *kạr*^{a}*mạts*^{a} *chĕ-kh*.	कॖरिमॖति छिख् *kạr*^{i}*mạt*^{i} *chi-kh*.	करॆमच़ छेख् *karĕmats*^{a} *chĕ-kh*.

(*b*). Impersonal verb, (*c.* Forms only).

'I have laughed,' *lit.*, 'it has been laughed by me.'

Sing. 1. असमतु छुम् *ạs^u mạt^u chu-m*, I have laughed.

2. असमतु छुथ् *ạs^u mạt^u chu-th*, thou hast laughed.

3. असमतु छुन् *ạs^u mạt^u chu-n*, he has laughed.

Plur. 1. असमतु छुह् *ạs^u mạt^u chuh*, we have laughed.

2. असमतु छुव *ạs^u mạt^u chu-w^u*, you have laughed.

3. असमतु छुख् *ạs^u mạt^u chu-kh*, they have laughed.

Pronominal Suffixes.

When the grammatical subject (*i.e.*, the logical object) is a pronoun, it is frequently added in the shape of another pronominal suffix (nominative form). The following are the masculine forms used. Feminine forms can be easily made on the same principle:—

करमतु छुथस् *kạr^u mạt^u chu-th-as*, have been made-by thee-I, thou hast made me.

So करमच छथस् *kạr^u mạts^u chĕ-th-as*, thou hast made me (fem.).

करिमति छिथ् *kạr^i mạt^i chi-th*, thou hast made us (masc.).

There is no suffix for the first person plural.

करमतु छुनस् *kạr^u mạt^u chu-n-as*, he has made me.

करमतु छुवस् *kạr^u mạt^u chu-w-as*, you have made me.

करमतु छुहस् *kạr^u mạt^u chu-h-as*, they have made me.

करमतु *kạr^u mạt^u*
- छुमख् *chu-m-akh*, I have made thee.
- छुनख् *chu-n-akh*, he has made thee.
- छुख् *chu-kh*, we have made thee.
- छुहख् *chu-h-akh*, they have made thee.

When the logical object is the third person, the forms of the first and third persons are not used in this way. This applies also to the plural. We thus have only the two following forms:—

करमतु *kạr^u mạt^u*,
- छुथन् *chu-th-an*, thou hast made him.
- छुवन् *chu-w-an*, you have made him.

For 'I have made him,' we must use the full pronoun; thus, सुह् छुम् करमतु *suh chu-m kạr^u mạt^u*, and so for the others.

कॅरिमॅति } *kạr^{i}mạt^{i}*, { छिमव *chi-m-aw^{a}*, I have made you.
छिनव *chi-n-aw^{a}*, he has made you.
छिहव *chi-h-aw^{a}*, they have made you.

कॅरिमॅति } *kạr^{i}mạt^{i}*, { छिथख् *chi-th-akh*, thou hast made them.
छिवख् *chi-w-akh*, you have made them.

B. Second Conjugation.

Neuter verb. (*c.* forms only).

I have become, &c.

	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	बूवमॅतु छुस् *bọ̆v^{u}mạt^{u} chu-s.*	बूवमॅचू छेस् *bọ̆v^{u}mạts̲^{u} chĕ-s.*	बूविमॅति छिह् *bọ̆v^{i}mạt^{i} chih.*	बूवमच छेह् *bŏvŏmats̲^{a} chĕh.*
2	बूवमॅतु छुख् *bọ̆v^{u}mạt^{u} chu-kh.*	बूवमॅचू छेख् *bọ̆v^{u}mạts̲^{u} chĕ-kh.*	बूविमॅति छिव *bọ̆v^{i}mạt^{i} chi-w^{a}.*	बूवमच छेव *bŏvŏmats̲^{a} chĕ-w^{a}.*
3	बूवमॅतु छुह् *bọ̆v^{u}mạt^{u} chuh.*	बूवमॅचू छेह् *bọ̆v^{u}mạts̲^{u} chĕh.*	बूविमॅति छिह् *bọ̆v^{i}mạt^{i} chih.*	बूवमच छेह् *bŏvŏmats̲^{a} chĕh.*

C. Third Conjugation.

Neuter verb. (*c.* forms only).

I have flown, &c.

	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	वुफ्योमॅतु छुस् *wuphyōmạt^{u} chu-s.*	वुफ्येमॅचू छेस् *wuphyĕmạts̲^{u} chĕ-s.*	वुफ्येमॅति छिह् *wuphyĕmạt^{i} chih.*	वुफ्येमच छेह् *wuphyĕmats̲^{a} chĕh.*
2	वुफ्योमॅतु छुख् *wuphyōmạt^{u} chu-kh.*	वुफ्येमॅचू छेख् *wuphyĕmạts̲^{u} chĕ-kh.*	वुफ्येमॅति छिव *wuphyĕmạt^{i} chi-w^{a}.*	वुफ्येमच छेव *wuphyĕmats̲^{a} chĕ-w^{a}.*
3	वुफ्योमॅतु छुह् *wuphyōmạt^{u} chuh.*	वुफ्येमॅचू छेह् *wuphyĕmạts̲^{u} chĕh.*	वुफ्येमॅति छिह् *wuphyĕmạt^{i} chih.*	वुफ्येमच छेह् *wuphyĕmạts̲^{a} chĕh.*

8. THE PERIPHRASTIC PLUPERFECT TENSE.

This tense, also, is not mentioned by Īçvara-kaula. It is formed exactly like the perfect, except that the past tense of the auxiliary verb is used instead of the present. It is unnecessary to give full paradigms, the following examples will suffice.

कॅर्मॅतु ओसुम् *kạr^{u}mạt^{u} ōsu-m*, I had made (him).

कॅर्मॅतू आसूम् *kạr^{a}mạts^{a} ạs^{a}-m*, I had made (her).

कॅरिमॅति आसिम् *kạr^{i}mạt^{i} ạsi-m*, I had made (them, masc.).

करेमच आसम् *karĕmats^{a} āsa-m*, I had made (them, fem.).

बॊवमॅतु ओसुस् *bŏv^{u}mạt^{u} ōsu-s*, I had become.

वुफ्योमॅतु ओसुस् *wuphyōmạt^{u} ōsu-s*, I had flown.

Or, with double pronominal suffix.

कॅर्मॅतु ओसुथस् *kạr^{u}mạt^{u} ōs^{u}-th-as*, thou hadst made me.

B. Imperative Mood.

1 (*a*). THE PRESENT TENSE.

The terminations are (viii. ii. 5).

SINGULAR.	PLURAL.
2 ह् *h*.	2 इव् *iv*.
3 इन् *in*.	3 इन् *in*.

If the root ends in a consonant, the ह् *h* of the 2nd singular is elided (6). Thus,—

कर् *kar*, make thou. करिव् *kariv*, make ye.

करिन् *karin*, let him make. करिन् *karin*, let them make.

From दि *di*, give, which does not end in a consonant, we get for 2nd singular दिह् *dih*, not दि *di*.

If the root of the verb contains the letter ओ *ō*, that ओ *ō* becomes ऊ *ū*, in the Imperative (7). Thus,—

रोज़ *rōz*, stand, 3rd Sing. Imperat. रूज़िन् *rūzin*.

तोल *tōl*, weigh, „ „ तूलिन् *tūlin*.

पोठ *poṭh*, be fat, „ „ पूठिन् *pūṭhin*.

So also, if the root contains ए *ē*, it becomes ई *ī* (7). Thus,—

नेर *nēr*, go forth, नीरिन् *nīrin*.

शेंक *çēk*, fear, शींकिन् *çīkin*.

पेड *pēḍ*, exude, पीडिन् *pīḍin*.

These changes, however, do not occur in the second person singular (8). Thus, we have, रोज़् *rōs*, तोल् *tōl*, पोठ् *pōṭh*, नेर् *nēr*, च़क् *ċŏk*, पेड् *pēḍ*.

We thus find the Present Imperative of रोज़् *rōs*, remain, to be conjugated as follows.

	SINGULAR.	PLURAL.
1	रोज़् *rōs*.	रूज़िव् *rūsiv*.
2	रूज़िन् *rūsin*.	रूज़िन् *rūsin*.

Every root ending in a vowel, takes the letter य् *y* before all terminations, except that of the second person singular (10). Moreover a final इ *i* of the root is changed to य *ya*(*ŏ*), except in the case of the verbs नि *ni*, take, दि *di*, give, and यि *yi*, come (11). We thus get the following conjugation of a verb whose root ends in a vowel.

(*a*) खि *khi*, eat.

	SINGULAR.	PLURAL.
2	खेह् *khĕh*.	खेयिव् *khĕyiv*.
3	खॊयिन् *khŏyin*.	खॊयिन् *khŏyin*.

(*b*) दि *di*, give.

	SINGULAR.	PLURAL.
2	दिह् *dih*.	दियिव् *diyiv*.
3	दियिन् *diyin*.	दियिन् *diyin*.

The root यि *yi*, come, is further irregular, in that, besides being conjugated like दि *di*, it also optionally takes the following form (viii. ii. 12).

	SINGULAR.	PLURAL.
2	वॊल *wŏl*^{a} (not वॊल् *wŏl*).	वॊलिव् *wŏliv*.
3	वॊलिन् *wŏlin*.	वॊलिन् *wŏlin*.

The root बॊव *bŏv*, become, has the following forms (14).

	SINGULAR.	PLURAL.
2	बॊव् *bŏv*.	बॊविव् *bŏviv*.
3	बॊविन् *bŏvin*, बॊयिन् *bŏyin*.	बॊविन् *bŏvin* or बॊयिन् *bŏyin*.

The verbs (see pp. 16, 22, 37 and 49).

ज़र *tsar*, be inwardly wrathful.

फश *phŏç*, be inwardly wrathful.

फुह *phuh*, be inwardly wrathful.

मर्ज़ *marts*, be inwardly wrathful.

वुज़ *wuts*, be burnt.

फिज़ *phits*, forget.

त्यंब *tyamb*, look eagerly.

All of which are impersonal, and are only used in the third person singular, to which the appropriate pronominal suffixes of the dative are added. (viii. ii. 9).

Thus,—

ज़ॅरिनय् *tsạr*^{i}*n-ay*, let there be inward anger to thee, *i.e.*, be thou angry.

ज़ॅरिनव *tsạr*^{i}*n-aw*^{e}, be ye angry.

ज़ॅरिनस् *tsạr*^{i}*n-as*, let him be angry.

ज़ॅरिनख् *tsạr*^{i}*n-akh*, let them be angry.

Regarding the vowel changes, see the following rule.

When a pronominal suffix is added to the Imperative third person singular or plural, the इ *i* of the imperative becomes *i-mātrā*, and the preceding vowel is modified. Thus,

करिन् *karin*, let him make.

कॅरिनम् *kạr*^{i}*n-am*, let him make for me.

The second person is,—

Sing. करुम् *karu-m*, make thou for me.

Plur. कर्यूम् *karyū-m*, make ye for me.

When a pronominal suffix is added to the second person singular of the imperative of a root ending in a consonant, the letter उ *u* is inserted (16). Thus, करुन् *karu-n*, make him or it (a very common form); करुम् *karu-m*, make for me; करुस् *karu-s*, make for him; करुख् *karu-kh*, make for them.

As regards roots ending in a vowel, from खि *khi*, eat, we have ख्यम् *khĕ-m*, &c. From नि *ni*, take, दि *di*, give, and यि *yi*, come, we have दिम् *di-m*, give thou to me, &c.

When a pronominal suffix is added to the second plural imperative of any verb, इव् *iv*, becomes यू *yū* (17). Thus, करयूम् *karyū-m*, make ye for me; करयूस *karyū-s*, make ye for him; करयूख् *karyū-kh*, make ye for them. So from खि *khi*, eat, ख्ययूम् *khyayū-m*, &c., and from नि *ni*, दि *di*, and यि *yi*, दियूम् *diyū-m*, &c.

1 (*b*). The Modified Present Imperative.

This, though not a respectful imperative, is more polite than the simple tense. It is formed by inserting the particle त *ta*. It expresses encouragement, like the Hindī करो तो *karō tō!* It also expresses permission; thus, 'very well, if you wish to do it, do it.' The terminations are as follows (viii. ii. 14).

	Singular.	Plural.
2	त *t*^{e}.	इतव् ^{i}*tav*.
3	इतन् ^{i}*tan*.	इतन् ^{i}*tan*.

The terminations are all added to the root direct (15). The ^{i} being *i-mātrā*, a preceding vowel is modified in the 2nd plural, and 3rd sing. and plur. Thus,

	Singular.	Plural.
2	कर्त *kart*^{e}.	कॅरितव् *kạr*^{i}*tav*.
3	कॅरितन् *kạr*^{i}*tan*.	कॅरितन् *kạr*^{i}*tan*.

So also from खार *khār*, mount, खॉरितन् *khạ̄r*^{i}*tan*; from वाल *wāl*, bring down, वॉलितन् *wạ̄l*^{i}*tan*; from रोस *rōs*, remain, 2nd sing. रोस्त *rōst*^{e}, 3rd sing. रुसितन् *rüs*^{i}*tan*; from नेर *nēr*, go forth, नेर्त *nērt*^{e}, नीरितन् *nīr*^{i}*tan*; and from त्सर *tsar*, be inwardly wrathful, &c., त्सॅरितनय् *tsạr*^{i}*tanay*, &c., (see p. 82).

Regarding roots ending in vowels we have from खि *khi*, eat.

	Singular.	Plural.
2	खेत *khēt*^{e}.	ख्यॆयितव् *khẹy*^{i}*tav*.
3	ख्यॆयितन् *khẹy*^{i}*tan*.	ख्यॆयितन् *khẹy*^{i}*tan*.

For नि *ni*, take, दि *di*, give, and यि *yi*, come, we have, however, the following forms.

	SINGULAR.	PLURAL.
2	दित *dit°*.	दियितव् *diy^{i}tav*.
3	दियितन् *diy^{i}tan*.	दियितन् *diy^{i}tan*.

The pronominal suffixes are added regularly, except that in the second plural, अव् *av* becomes ओ *ō* (18). Thus, करितोम् *kar^{i}tō-m*, make ye for me; करितोन् *kar^{i}tō-n*, make ye him; करितोस् *kar^{i}tō-s*, make ye for him; करितोख् *kar^{i}tō-kh*, make ye for them.

2. The Future Imperative.

This is formed by adding ट्ज़ि *^{i}zi* if the root ends in a consonant, and ज़ि *zi* if it ends in a vowel. Before ट्ज़ि *^{i}zi*, a preceding vowel is modified (viii. ii. 22, 24). This tense does not change for number or person. It means 'you, or he, should do a thing at some future time,' or 'make a practice of doing it.' Thus

तुह् करिज़ि *tu°h kar^{i}zi*, thou shouldest do.
तुहि करिज़ि *tǫh^{i} kar^{i}zi*, you should do.
सुह् करिज़ि *suh kar^{i}zi*, he should do.
तिम् करिज़ि *tim kar^{i}zi*, they should do.

So also from खार *khar*, mount, खारिज़ि *khār^{i}zi*; from वाल *wāl*, bring down, वालिज़ि *wāl^{i}zi*; from रोज़ *rōz*, stand, रूज़िज़ि *rūz^{i}zi*; and from नेर *nēr*, go forth, नीरिज़ि *nīr^{i}zi*. I cannot find that this form is used with impersonal verbs like ज़ार *tsar* etc., mentioned when dealing with the Simple Imperative.

As regards verbs ending in a vowel, we have from खि *khi*, eat, ख्येज़ि *khĕzi*; so also in other cases, but from नि *ni*, take, दि *di*, give, and यि *yi*, come, we have दिज़ि *dizi*, etc.

When the pronominal suffixes अम् *am* and अस् *as* are used with this form, ज़ि *zi* becomes ज़्य *zya*. (viii. ii. 25).

Thus करिज़्यम् *kar^{i}zy-am*, you should make me, or for me.

So करिज़्यस् *kar^{i}zy-as*, you should make for him.

In other cases, the सि *si*, is unchanged.

Thus करिसिय् *kar'si-y*, he should make for thee.

[NOTE. My Paṇḍit also says करिस्यन् *kar'sy-an*, not करिसिन् *kar'sin*; so also he says करिस्यव *kar'sy-aw*, and करिस्यख् *kar'sy-akh*].

3. THE PAST IMPERATIVE.

This is formed by adding हे *hē* for all persons and numbers to the Future Imperative (viii. ii. 23). It means 'you should have made so and so,' implying that he had not done it.

Thus करिसिहे *kar'sihē*, thou shouldst, you, he, or they, should have made.

Pronominal suffixes are added regularly (25). Thus करिसिहेम् *kar'sihē-m*, you should have made for me.

C. Benedictive Mood.

1. FUTURE TENSE.

This tense expresses a wish. It is formed from the Pluperfect Indicative, by substituting the following terminations (viii. ii. 26).

	SINGULAR.	PLURAL.
2	यख् *yakh*.	इव् *iv*.
3	यन् *yan*.	यन् *yan*.

The tense expresses a wish. Thus, लश्यन् *laçyan*, may he live long. The following is a specimen of the conjugation of the tense of the verb कर *kar*, make; Pluperfect कर्यान् *karyā-n* he made.

'Mayst thou make, &c.'

	SINGULAR.	PLURAL.
2	कर्यख् *karyakh*.	करिव *kariv*.
3	कर्यन् *karyan*.	कर्यन् *karyan*.

So from रन *ran*, cook; 3rd sing. Plup. रञान् *rañā-n*; 3rd sing. Bened. रञ्यन् *rañyan*. Similarly ज़ेञ्यन् *zēñyan*, may he conquer.

Roots ending in स *s* change the final स *s* to श *ç*. Thus, from लस् *las*, live long; 3rd sing. plup. लोछाव् *lātshāv*; but 3rd sing. Bened. लश्यन् *laçyan*. So also, from आस *ās*, be, आश्यन् *āçyan*.

The verb छाव *chāv*, use, has for its second singular Bened. either छाव्यख् *chāvyakh* or छाय्यख् *chāyyakh*. The latter form is peculiar to the second person singular (27).

The verb बव *bŏv*, be, become, changes its final व *v* to य *y* throughout. Thus, बुय्यन् *bŏyyan* (not बुव्यन् *bŏvyan*), may it be; म बुय्यन् *me bŏyyan*, may it not be, God forbid! (26).

Pronominal suffixes are added in the usual way. Thus, लश्यनय् *laçyan-ay*, may he live for thee! पोश्यनय् *pōşyan-ay*, may he be victorious for thee!

This tense only occurs in the above verbs (26).

D. Conditional Mood.

1. Present Future Tense.

This is the same as Future Indicative. An example of its use is बुय गछ् सुह् वुछन् *bŏ-y gatshe, suh wucha-n.* If I go, I shall see him. बुय् *bŏy* is contracted from बुह् *bŏh*, I, and अय् *ay*, if. The object is mentioned twice. First fully in सुह् *suh*, and again as a pronominal suffix (न् *n*).

2. The Past Conditional Tense.

This tense is used if things are spoken of that might have, but have not, happened. Thus, रूद् अय् पयिहे सोछ् सपज़िहे *rūd ay pĕyihē, sŏch sapazihē*, if there had been rain, there would have been plenty. It is conjugated as follows (viii. ii. 32).

	Singular.	Plural.
1	करहा *karahạ̄*, (if) I had made.	करहाव् *karahạ̄v*.
2	करहाख् *karahạ̄kh*,	क॑रिहीव् *kạrⁱhīv*.
3	करिहे *karihē*,	करहान् *karahạ̄n*.

Notes. (1) When the last syllable contains the vowel आ *ā*, that vowel is always modified. This is not mentioned by Īçvara-kaula, but is a fact.

(2) The short *i* in the second person plural is *i-mātrā*, and modifies the preceding root vowel when possible.

Verbs ending in vowels are declined as follows, inserting म् *m* in the first person, as in the Future Indicative.

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	SINGULAR.	PLURAL.
1	खमहा *khyamahặ*, (if) I had eaten.	खमहाव् *khyamahặv*.
2	खहाख् *khyahặkh*.	खॅयिहीव् *khẹ̆y¹hīv*.
3	खियिहे *khĕyihĕ*.	खहान् *khyahặn*.

From नि *ni*, take, दि *di*, give, and यि *yi*, come, we have as follows.

	SINGULAR.	PLURAL.
1	दिमहा *dimahặ*.	दिमहाव् *dimahặv*.
2	दिहाख् *dihặkh*.	दियिहीव् *diy¹hīv*.
3	दियिहे *diyihĕ*.	दिहान् *dihặn*.

Pronominal suffixes are added as follows :—

Added to 1st person.	करहाम् *karahặ-m*, (if) I or we had made myself or for myself.		
	करहाय् *karahặ-y*,	„	thee, or for thee.
	करहाव *karahặ-wᵉ*,	„	you, or for you.
	करहान् *karahặ-n*,	„	him.
	करहास् *karahặ-s*,	„	for him.
	करहाख् *karahặ-kh*,	„	them, or for them.
Added to 2nd person singular.	करहाम् *karahặ-m*, (if) thou hadst made me, or for me.		
	करहान् *karahặ-n*,	„	him.
	करहास् *karahặ-s*,	„	for him.
	करहाख् *karahặ-kh*,	„	them, or for them.
Added to 2nd person plural.	कॅरिह्यूम् *kạr¹hyū-m*, (if) you had made me or for me.		
	कॅरिह्यून् *kạr¹hyū-n*,	„	him.
	कॅरिह्यूस् *kạr¹hyū-s*,	„	for him.
	कॅरिह्यूख् *kạr¹hyū-kh*,	„	them, or for them.
Added to 3rd person singular.	करिहेम् *karihĕ-m*, (if) he had made me or for me.		
	करिहीय् *karihī-y*,	„	thee, or for thee.
	करिहेव *karihĕ-wᵉ*,	„	you, or for you.
	करिहेस् *karihĕ-s*,	„	him, or for him.
	करिहेख् *karihĕ-kh*	„	them, or for them.

Added to 3rd person plural.	करहानम् *karahạ̄n-am*, if they had made	me or for me.
	करहानय् *karahạ̄n-ay*,	„	thee or for thee.
	करहानव *karahạ̄n-aw^e*,	„	you or for you.
	करहानस् *karahạ̄n-as*,	„	him or for him.
	करहानख् *karahạ̄n-akh*,	„	them or for them.

Note.—All the forms added to the second person are irregular; and also the suffix of the second person singular, when added to the verb in the third person singular.

The feminine impersonal verbs a च़र *tsar*, be inwardly angry, etc., (see pp. 16, 22, 37, 49, 54, 68 and 82) are conjugated as follows:—

च़रिहेम् *tsarihĕ-m*, (if) there had been inward anger to me; (if) I had been inwardly angry.

असे च़रिहे *asĕ tsarihĕ*, (if) we had been inwardly angry.

च़रिहीय् *tsarihī-y*, if thou hadst been „ „

च़रिहेव *tsarihĕ-w^e*, if you had been „ „

च़रिहेस् *tsarihĕ-s*, if he had been „ „

च़रिहेख् *tsarihĕ-kh*, if they had been „ „

This tense may also be used in expressions like the following:—

सुय् करिहे *su-y karihĕ*, even he did it. That is to say, 'why did you do it? It was his business, and he has done it already.' (35).

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1899.

On Indeclinable Particles in Kāçmīrī.—*By* G. A. Grierson, C.I.E., Ph.D., I.C.S.

[Read January, 1899.]

Īçvara-kaula does not formally deal with particles in his grammar, but here and there he refers to them, and the following is a collection of his scattered rules. It in no way pretends to be a complete account of Indeclinables.

Emphatic and indefinite particles have been described by me in Vol. LXVII, Part I, pp. 88, and following.

The following two conjunctions are also there mentioned. They are repeated here for the sake of completeness.

त t^{a}, and (iv. 178). *E.g.*, सुह् त त्सह *suh* t^{a} *ts*^{a}*h*, he and thou.

ति *ti*, also (iv. 179). It is also used instead of त t^{a} with plurals. Thus, सुह् ति त्सह ति *suh ti*, *ts*^{a}*h ti*, he also, you also. महनिवि ति गुपन् ति आय् *mahaniv*^{i} *ti gupan ti āy*, both the men and the cattle came. In the last sentence we cannot use त t^{a}.

The negative particle is न n^{a}, not (viii. ii. 19); but ordinarily negative forms of the verb are used, as described under the head of adverbial verbal suffixes. In other words, the न n^{a} is usually compounded with the verb as a suffix. Thus, छुसन *chu-s-n*^{a}, I am not.

The prohibitive particle म m^{a} is only used with the Simple Imperative (viii. ii. 19).

म करिन् m^{a} *karin*, let him not make.

म कर् m^{a} *kar*, make thou not.

म करिव् m^{a} *kariv*, make not ye.

With the Modified Imperative मत *mat*^{a} is used (20). Thus, मत कॅरितन् *mat*^{a} *kar*^{i}*tan*, let him not make.

Instead of म *m*^{e} and मत *mat*^{e}, we may use मा *mā* and मता *matā* respectively (20). Thus, मा कर *mā kar*, मता करते *matā kart*^{e}.

Other vocative particles may also be added. Thus, मबा कर् *mabā kar*, मसों कर *masạ̄ kar*, मतबा करते *matabā kart*^{e}, मतसों करते *matasạ̄ kart*^{e}, and so on (20). See forms of address given in Vol. LXVII, Part I, pp. 92 and ff.

With other tenses of the imperative न *n*^{e} is used (19). Thus, कॅरिसि न *kạr*^{i}*si n*^{e}, you should not make. कॅरिसिहे न *kạr*^{i}*sihē n*^{e}, you should not have made.

मा *mā* is used before or after a verb, to indicate a question in hesitation (viii. i. 29). Thus,—

करान् मा छुह् *karān mā chuh*, or मा छुह् करान् *mā chuh karān*, or मा करान् छुह् *mā karān chuh*, is he making? (*I.e.*, see if he is not making it, or if he is making it or not, or perhaps he is not making it?)

कर्योन् मा *karyōn mā*, did he make?

सुह् मा करि *suh mā kari*, will he make?

बोह् मा कर *bŏh mā kar*^{e}, shall I make?

The particle ताञ् *tāñ*, or ताञत् *tāñat*, is used in asking a question, when the speaker is really in doubt as to whether there is anything to ask (viii. i. 26). Thus,—

क्याह् ताञ् वॅनुन् *kyāh tāñ wạnun*, did he say anything? Here the speaker did not notice at the time what the man said, and afterwards recalls the fact, and, being in doubt, asks the question?

कर् ताञ् आव् *kar tāñ āv*, did he come at any time? If so, when?

कूत ताञ् द्युतुन् *kūt*^{e} *tāñ dyutun*, did he give anything? If so, how much?

ताम् *tām*, or तामत् *tāmat*, may be used instead of ताञ् *tāñ*, or ताञत् *tāñat*. Thus, क्याह् ताम् वॅनुन् *kyāh tām wạnun*.

द्यठ *dyaṭh*^{e}. This added to an interrogative word converts it into an intensive one (viii. i. 27). Thus,—

कर् *kar*, or कन *kan*^{e}, when?

ड्यठ कर आव् *ḍyaṭh° kur āv*, or ड्यठ कन आव् *ḍyaṭh° kan° āv*, he
he came a long time ago.

क्याह् *kyāh*, what? ड्यठ क्याह् *ḍyaṭh° kyāh*, a great deal.

कूति *kụt^{i}*, how many? ड्यठ कूति *ḍyath° kụt^{i}*, a great many,
So ड्यठ कनि *dyaṭh° kan^{i}*, for a long time.

The usual word for 'if' is अय् *ay*, but, with the Past Conditional (viii. ii. 33), हय् *hay* may be used instead of अय् *ay*, after the verb. Thus,—

करिहे हय् *karihĕ hay*, if he had made.

करहान् हय् *karahạ̄n hay*, if they had made;

करिहेस् हय् *karihĕ-s hay*, if he had made it.

With the same tense 'if not' is represented by नय् *nay* (34). Thus, करिहे नय् *karihĕ nay*, if he hnd made it; रूद् नय् प्यिहे *rūd nay pĕyihĕ*, if rain had not fallen.

These particles can also be attached to the subject of the verb (35). Thus, सुहय् करिहे *suh-ay karihĕ*, if he had made; तिम्हय् करहान् *tim-hay karahạ̄n*, if they had made: सुनय् करिहे *su-nay karihĕ*, if he had not made, बुय् ख्यमहा *bŏ-y khyamahạ̄*, if I had eaten.

From the Journal, Asiatic Society of Bengal, Vol. LXV, Part I, No. 4,
1896, p. 306.

A List of Kāçmirī Verbs.—*By* George A. Grierson, C. I. E., I. C. S.

[Read December, 1896.]

The following list of Kāçmirī Verbs, is founded on the *dhātu-pāṭha* of *Īçvara-kaula's* Kāçmirī Grammar, entitled the *Kaçmīra-çabdāmṛta*. The verbs are quoted under their root forms. In the *dhātu-pāṭha* they are all given as ending in *a* or rather in ᵃ, and I have followed this in the Dēva-nāgarī list. In the transcription in the Roman character, I have followed the usual custom of European scholars in dealing with modern Indo-Aryan roots, and have omitted the final vowel.

There are two conjugations of Kāçmirī verbs, which differ only in the tenses formed from the Past Participle. The First Conjugation consists of Active and Impersonal Verbs, and its terminations (in these tenses) are formed by the addition of pronominal suffixes of the Instrumental Case. Examples are; (Transitive Verb); *kạru-n* he made (him), literally, he was-made-by-him; (Impersonal Verb); *ạsu-n*, he laughed, lit. it-was-laughed-by-him. Impersonal Verbs only appear in the third person masc. singular.

Active Verbs occur in all genders, numbers and persons. Thus *kạrᵃ-n*, he made (her) (lit. she was-made-by-him); *kạri-n*, he made (them) (lit. they [masc.] were-made-by-him); *karĕ-n* he made them (fem.), (lit. they [fem.] were-made-by-him).

The Second Conjugation consists of Neuter Verbs, and its terminations (in these tenses) are formed by the addition of pronominal suffixes of the Nominative Case (which, however, are omitted in the third person singular and plural, and in the first person plural). Thus *pạku-s*, I went, lit. gone-I. The verb agrees with the subject in gender and number. Thus *pạcᵃ-s*, I (fem.) went. In the accompanying list, Active Verbs are marked (in the first column) with the letter क, *i.e.*, *karmaṇi prayōga*, or passive construction. Impersonal Verbs are marked भा, *i.e.*, *bhāvĕ prayōga*, or impersonal construction. Neuter Verbs are left unmarked. This information is taken from the *Kaçmīra-çabdāmṛta*.

Three simple tenses are derived from the Past Participle; the Past, the Aorist, and the Pluperfect. In the masculine, the characteristic

letter of the Past is *u*, of the Aorist is *yau* or *yō*, and of the Pluperfect *yā*.

The **Past** tense describes something which has happened lately, *e.g.*, *kạru-n*, he has (just) made. It is formed directly from the Past Participle.

Only a small number of verbs of the second conjugation possess this tense. As a rule, Neuter Verbs employ the Aorist to express the idea conveyed, in the case of verbs of the first conjugation, by the Past Tense.

The following verbs (according to the *Kaçmīra-çabdāmṛta*) are the only ones of the second conjugation which have the Past proper.

Thak, pak, samakh, hŏkh, tag, lag, çŏṅg, k^{a}ts, khŏts, pats, rōts, vyats, hŏts, gatsh (be proper), *wŏpas, das, rōs, phaṭ, phuṭ, rōṭ, bŏḍ, wāt, wŏth, tshyann, sapan, wup, çrap, pray, lay, way, khar, tar, phar, phĕr, mar, sŏr, gal, tsal, ḍal, ḍōl, phal, phŏll, mĕl, bŏv, rāv, dŏṣ, pōṣ, maṣ, ṛōṣ, ās, khas, phas, bas, las, lŏs, was, byah.*

These verbs, which I shall in future "Listed Verbs' form a class by themselves, and, in the treatment of the final consonant follow the example of verbs of the first conjugation.

Before *ū-mātrā* (*i.e.*, in the fem. sg., Past), and before *y* (*i.e.*, in the fem. plur., Past, and in the Aorist and Pluperfect), in the case of verbs of the first conjugation, and of the abovementioned listed Neuter Verbs, certain final consonants of the past participle become palatalized: as follows:—

k, *kh* and *g*, become *c*, *ch* and *j*, respectively.

Thus—

3 Masc. sg. Past.	3 Fem. sg. Past.	3 Masc. Aorist.
thạk^{u}, he was weary	*thạc^{ū}*	*thacyōv*
lyūkhun (√ *lĕkh*), he wrote	*lich^{ū}n*	*lĕchyōn*
dạgun, he pounded	*dạj^{ū}n*	*dajyōn*

ṭ, *ṭh* and *ḍ*, become *c*, *ch*, and *j* respectively, but not before *ū-mātrā*, only before *y*.

Thus—

phạṭ^{u}, he was split	*phạṭ^{ū}*	*phacyōv*
mạṭh^{u} [√ *maṣ*] he was forgotten	*mạṭh^{ū}*	*machyōv*
gạṇḍun, he bound	*gạṇḍ^{ū}n*	*gañjyōn*

t, *th*, *d* and *n* become *ts*, *tsh*, *s*, and *ñ* respectively, in both cases,

Thus—

kạtun, he spun	*kạts^{ū}n*	*katsōn*
wŏth^{u}, he arose	*wŏtsh^{ū}*	*wotshōv*
lạdun, he built	*lạs^{ū}n*	*lasōn*
rạnun, he cooked	*rạñ^{ū}n*	*rañōn*

Verbs in *l* change it to *j*.

Thus—

pōlun (√ *pāl*), he protected	*pāj*ᵃ*n*	*pājyōn*
*tsal*ᵘ, he fled	*tsoj*ᵃ	*tsajyōv*

These changes do *not* occur in the case of verbs of the second conjugation which are not mentioned in the above list. Thus, from the √ *zēṭh*, be long, we have the Aorist *zēṭhyauv*, not *zēchyauv*.

Note that *y* is elided after *ts*, *tsh*, *z* and *ñ*, and *s*. It is also elided in the case of the verbs *pi*, 'fall' (*pyauv* not *pi-y-auv*), and *gatsh*, 'go' (*gauv* not *gyauv*).

It is, however, retained in the case of the following Neuter Verbs.

*K*ᵃ*ts*, be wet, *grōts*, be splashed out, *tsōts*, be without employment, *tshōts*, be empty, *tēz*, be sharp, *pas*, be fit, *rōts*, be pleasant, *vyats*, be contained, *bras*, shine, *bāwas*, be pleasant, *lyats*, be weak, *çrōts*, be pure.

Thus, *grōtsyōv*, not *grotsōv*, he was splashed out.

[It is also retained in the following verbs ending in *s*, *ăvas*, *ḍōs*, *tsas*, *tras*, *ras*, *r*ᵃ*s*, *lis*, *vis*, *wōlas*, *wōs*, and optionally in *ṭhās*, *das*, *bās*, *mus*, and *s*ᵉ*s*].

The vowel changes in these verbs are caused by the presence of *mātrā* vowels in the final syllable of the masc. and fem. sg. and masc. plural of the past. There are no vowel changes in the fem. plural, as it never ends in a *mātrā*-vowel, or in the Aorist or Pluperfect. These changes have been explained in my previous paper on Kāçmīrī pronunciation.[1] They are given briefly in the following table, which applies to all verbs of both conjugations.

[1] Vide supra, pp. 280 and ff.

Radical.	As in	Becomes							
		before u-mātrā (masc. sg. past.)	As in	before ū-mātrā (fem. sg. past.)	As in	before i-mātrā, (masc. pl. past.)	As in	before ya (ĕ), (fem. pl. past, & throughout aorist.)	As in
a ...	karun, to do,	ạ	kạrun, (pr. korun) he made him,	ạ	kạr^{ü}n, (pr. kürün) he made her,	ạ	kạrin, (pr. ka^{i}rin) he made them,	Remains unchanged.	karĕn, karyŏn.
ā ...	mārun, to kill,	ō	mōrun,	ạ̄	mạ̄r^{ü}n, (pr. mōrün)	ạ̄	mạ̄rin, (pr. mō^{i}rin)		mārĕn, māryŏn.
i ...	livun, to plaster,	yu	lyuvun,	i (pr. yü)	liv^{ü}n, (pr. lyüvün)	i	livin,		livyĕn, livyŏn.
ī ...	cīrun, to squeeze out,	yū	cyūrun,	ī	cīr^{ü}n,	ī	cīrin,		cīrĕn, cīryŏn.
u ...	busun, to parch,	un-changed	busun,	un-changed	bus^{ü}n,	un-changed	busin, (pr. bu^{i}sin)		busan, busŏn.
ū ...	lūṭun, to rob,	un-changed	lūṭun,	un-changed	lūṭ^{ü}n,	un-changed	lūṭin, (pr. lū^{i}ṭin,		lūcĕn, lūcyŏn.
ē ...	phērun, to be turned,	yū	phyūr^{u},	ī	phīr^{ü},	ī	phīr^{i},		phērĕ, phēryŏv.
ō ...	bōsun, to hear,	ū	būsun,	ū	būs^{ü}n,	ū	bụ̄sin, (pr. bū^{i}sin,		bōsĕn, bōsŏn.

The **Aorist**, expresses past time indefinitely, with no reference to proximity or distance, *e.g.*, *karyō-n*, he made. In the second conjugation in most cases it is, however, used instead of the Past Tense, and then the Pluperfect is used for the Aorist. It is formed in the masculine singular by adding *yau* or *yō* to the root of the verb, and then affixing the pronominal suffixes. The termination is generally written यौ *yau*, but is always pronounced यो *yō*. A Kāçmīrī Paṇḍit makes no distinction in pronunciation between *au* and *ō*.

In those verbs which have a Past Tense, the base of the Fem. Plur. Past, is the same as that of the Aorist. Thus *pọkᵘ*, he went, Fem. pl. *pacya* or *pacĕ*, Aorist *pacyōv*.

The **Pluperfect** expresses remote time, and is formed in the masculine by changing the *yō* of the Aorist to *yā*. Thus, *karyā-n*, he did (a long time ago), he had done. It is the tense of narrative. Thus *sakhariyāv*, (in telling a story), he went. Those Neuter Verbs of the second conjugation, which use the Aorist for the Past Tense, also use the Pluperfect in the Indefinite sense of the Aorist. If they end in a consonant, they form a new Pluperfect by inserting *i* before the *yā*. Thus *zĕṭhiyāv*, he had been long, but *zĕṭhyāv*, he was long (not *zĕchyāv*, as the √ *zĕṭh* is not one of the listed verbs).

The above rules are those given in the *Kaçmīra-çabdāmṛta*. As the Past Tenses form one of the chief difficulties of the Kāçmīrī Verb, and, moreover, present irregularities which are not referred to in the above abstract (especially those which occur in the formation of the Past Participle), I have given in the fourth column of the accompanying list, the third person singular masculine, of the Past and of the Aorist of every verb mentioned. These have been carefully tested in each instance by my Paṇḍit, and by myself, independently, with the *Çabdāmṛta*, and may be, I believe, taken as correct according to the teaching of its author. Here and there my Paṇḍit has given me a form not sanctioned by the *Çabdāmṛta*. In any such case I have inserted it in square brackets.

Dr. Elmslie's Vocabulary contains about four-hundred verbs, while this list contains about double that number. It may, therefore, be considered a somewhat important contribution to Kāçmīrī lexicography.

I have compared Dr. Elmslie's Vocabulary with this throughout. I have found in it (after excluding a number of perfectly regular causals) about a dozen verbs which were not in the *Dhātu-pāṭha*. Most of these my Paṇḍit condemns as Panjābī and as not Kāçmīrī, but two or three have passed his test, and have been inserted between square brackets. An asterisk is inserted in the fifth column in the case of each verb occurring in the *Vocabulary*.

The fifth column in the list contains the meaning of the roots in English. These meanings are not translations of the Sanskrit meanings given in the third column, but are based upon them. Each meaning inserted has the express sanction of my Paṇḍit who is a Kāçmīrī born and bred.

To conclude, the following are the full conjugational forms of the three Past Tenses of the Kāçmīrī Verb, according to the *Kaçmīra-çabdāmṛta.*

First Conjugation. *Transitive and Impersonal Verbs.*

(भूतकाल) *Past Tense,* I made.

	He was made	She was made	They (masc.) were made	They (fem.) were made
by me	कंरुम् *kạrum*	कंरॖम् *kạr^{a}m*	कंरिम् *kạrim*	करेम् *karĕm*[1]
by thee	कंरुथ् *kạruth*	कंरॖथ् *kạr^{a}th*	कंरिथ् *kạrith*	करेथ् *karĕth*
by him	कंरुन् *kạrun*	कंरॖन् *kạr^{a}n*	कंरिन् *kạrin*	करेन् *karĕn*
by us	कंरु *kạr^{u}*	कंरॖ *kạr^{a}*	कंरि *kạr^{i}*	करे *karĕ*
by you	कंरुव *kạr^{u}w^{a}*	कंरॖव *kạr^{a}w^{a}*	कंरिव *kạr^{i}w^{a}*	करेव *karĕw^{a}*
by them	कंरुख् *kạrukh*	कंरॖख् *kạr^{a}kh*	कंरिख् *kạrikh*	करेख् *karĕkh*

(सामान्यभूतकाल) *Aorist,* I made.

	He was made	She was made	They (masc.) were made	They (fem.) were made
by me	कर्योम् *karyōm*[2] कर्यौम् *karyaum*	कर्येयम् *karyĕyam*	कर्येम् *karyĕm*	कर्येयम् *karyĕ-yam*
by thee	कर्योथ् *karyōth* कर्यौथ् *karyauth*	कर्येयथ् *karyĕyath*	कर्येथ् *karyĕth*	and so on, same as singular.
by him	कर्योन् *karyōn* कर्यौन् *karyaun*	कर्येयन् *karyĕyan*	कर्येन् *karyĕn*	
by us	कर्योव् *karyōv* कर्यौव् *karyauv*	कर्येय *karyĕya*	कर्येय् *karyĕy*	
by you	कर्योव *karyōw^{a}* कर्यौव *karyauw^{a}*	कर्येयव *karyĕyaw^{a}*	कर्येव *karyĕw^{a}*	
by them	कर्योख् *karyōkh* कर्यौख् *karyaukh*	कर्येयख् *karyĕyakh*	कर्येख् *karyĕkh*	

[1] Pronounced *karyĕm.*

[2] *Pronounced* कर्योम् and so throughout.

(पूर्वभूतकाल) *Pluperfect,* I had made.

	He had been made	She had been made	They (masc.) had been made	They (fem.) had been made
by me	कर्यांम् *karyām*	same as in Aorist	करेयेम् *karĕyĕm*	same as in Aorist
by thee	कर्याथ् *karyāth*		करेयेथ् *karĕyĕth*	
by him	कर्यान् *karyān*		करेयेन् *karĕyĕn*	
by us	कर्याव् *karyāv*		करेयेय् *karĕyĕy*	
by you	कर्याव *karyāw*^{a}		करेयेव *karĕyĕw*^{a}	
by them	कर्याख् *karyākh*		करेयेख् *karĕyĕkh*	

Second Conjugation. *Neuter Verbs.*

Neuter Verbs. Except in verbs specially listed above, the Past does not occur. One of these listed verbs is पक्, *pak*, 'go.'

(भूतकाल) *Past,* I went.

	Masculine.	Feminine.
I went	पंकुस् *pạkus*	पंचस् *pạc*^{a}*s*
They wentest	पंकुख् *pạkukh*	पंचख् *pạc*^{a}*kh*
He went	पंकु *pạk*^{u}	पंच *pạc*^{a}
We went	पंकि *pạk*^{i}	पच *pacĕ*[1]
You went	पंकिव *pạk*^{i}*w*^{a}	पचव *pacĕw*^{a}
They went	पंकि *pạk*^{i}	पच *pacĕ*

1 Pronounced *pacyĕ*.

Aorist (सामान्यभूतकाल) in the case of listed verbs. *Past* (भूतकाल) in the case of non-listed verbs.

वुफ *wuph*, fly, is a non-listed verb.

	Masculine.	Feminine.
I flew	वुफ्योस् *wuphyōs*	वुफ्येयस् *wuphyēyas*
Thou flewest	वुफ्योख् *wuphyōkh*	वुफ्येयख् *wuphyēyakh*
He flew	वुफ्योव् or वुफ्यौव् *wuphyōv* or *wuphyauv*	वुफ्येय *wuphyēy*[a]
We flew	वुफ्येय् *wuphyēy*	वुफ्येय *wuphyēy*[a]
You flew	वुफ्येव *wuphyēw*[a]	वुफ्येव *wuphyēw*[a]
They flew	वुफ्येय् *wuphyēy*	वुफ्येय *wuphyēy*[a]

Pluperfect (पूर्वभूतकाल) in the case of listed verbs, and in the case of non-listed verbs ending in vowels. *Aorist* (सामान्यभूतकाल) in the case of non-listed verbs ending in consonants.

I flew.

		Masculine.	Feminine.
Singular ...	1	वुफ्यास् *wuphyās*	वुफ्येयस् *wuphyēyas*, &c., as in the Past.
	2	वुफ्याख् *wuphyākh*	
	3	वुफ्याव् *wuphyāv*	
Plural ...	1	वुफ्याय् *wuphyāy*	
	2	वुफ्याव *wuphyāw*[a]	
	3	वुफ्याय् *wuphyāy*	

Pluperfect (पूर्वभूतकाल) in the case of non-listed verbs only, which end in consonants.

I had flown.

		Masculine.	Feminine.
Singular ...	1	वुफियास् *wuphiyās*	वुफियेयस् *wuphiyēyas*
	2	वुफियाख् *wuphiyākh*	वुफियेयख् *wuphiyēyakh*
	3	वुफियाव् *wuphiyāv*	वुफियेय *wuphiyēy*[a]
Plural ...	1	वुफियाय् *wuphiyāy*	वुफियेय *wuphiyēy*[a]
	2	वुफियाव *wuphiyāw*[a]	वुफियेव *wuphiyēw*[a]
	3	वुफियाय् *wuphiyāy*	वुफियेय *wuphiyēy*[a]

LIST OF VERBS.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
	अच् *ats*	प्रवेशे	आव् *tsāv*	*enter.
	अछ् *atsh*	दौर्बल्ये	अछोव् *atshauv*	be weak.
	अड् *ad*	निर्वेदे ऽभियोगे च	अड्योव् *adyauv*	be powerless, persevere.
	अदुर् *ạd^{e}r*	आर्द्रीभवने	अदुर्योव् *ạd^{e}ryauv*	be moist.
क	अदुराव *ạd^{e}rāv*	आर्द्रीकरणे	अदुरोवुन् *ạd^{e}rōvun*, अदुराव्योन् *ạd^{e}rāvyaun*	*make moist.
क	अन *an*, आन *ān* इति केचित्	आनयने	अनुन् *ạnun*, अञोन् *añaun*	*bring.
क	अंसुर् *ạns^{e}r*	समापने	अंसुरुन् *ạnsᵉrun*, अंसुर्योन् *ạns^{e}ryaun*	finish.
क	अंसुराव *ạns^{e}rāv*	च	अंसुरोवुन् *ạns^{e}rōvun*, अंसुराव्योन् *ạns^{e}rāvyaun*	ditto.
	अन्द् *and*	समाप्तौ	अन्द्योव् *andyauv*	be finished.
क	अबस, अबसाव च, *abas*, *abasāv*	वेष्टने	अबसुन् *abạsun*, अबस्योन् *abasyaun*	wrap up, enfold.
क	अबुर् *ạb^{e}r*	मेघाविर्भावे	अबुरुन् *ạb^{e}run*, अबुर्योन् *ạb^{e}ryaun*	cloud up.
क	अबुराव *ạb^{e}rāv*	च	अबुरोवुन् *ạb^{e}rōvun*, अबुराव्योन् *abarāvyaun*	ditto.

क	अर्ज़् ars	अर्जने	अंर्ज़ुन् ạrzun, अर्ज़ौन् arzaun	earn.
क	अर्पाव arpāv	पातने	अर्पोवुन् arpōvun, अर्पावौन् arpāvyaun	fell.
	अल al	अध्रुवीभावे	अल्यौव् alyauv	be insecure, shake.
क	अलर alar	चेष्टायां कम्पने च	अलंरुन् alạrun, अलर्यौन् alaryaun	move, tremble.
क	अलराव alarāv	च	अलरोवुन् alarvun, अलरावौन् alarāvyaun	ditto.
क	अस as	हसने	अंसुन् ạsun, असौन् asaun	*laugh.
क	अहल ahal	मानने	अहंलुन् ahạlun, अहलौन् ahalaun	honour.
क	आछुन ātshan	परिचयने	आछंनुन् ātshạnun, आछ्ञौन् ātshañaun	practice.
क	आंसूर ạ̄s°r	तत्परतायाम्	आंसूरुन् ạ̄s°run, आंसूर्यौन् ạ̄s°ryaun	be devoted to.
क	आंड्र ạ̄ḍ°r	मिश्रणे पिण्डीकरणे च	आंड्रुन् ạ̄ḍ°run, आंड्र्यौन् ạ̄ḍ°ryaun	*mix, heap up.
क	आंड्राव ạ̄ḍ°rāv	च	आंड्रोवुन् ạ̄ḍ°rōvun, आंड्रावौन् ạ̄ḍ°rāvyaun	*ditto.
क	आंठ्र ạ̄ṭ°r	कोपाद्विचारणे	आंठ्रुन् ạ̄ṭ°run, आंठ्र्यौन् ạ̄ṭ°ryaun	meditate in wrath against a person.
क	आपर āpar	स्वेन परमुखार्पणे	आपंरुन् āpạrun, आपर्यौन् āparyaun	feed another with one's own hand.
क	आपराव āparāv	च	आपरोवुन् āparōvun, आपरावौन् āparāvyaun	ditto.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
316	आमन् āman	वैवर्ण्ये	आमन्योव् āmanyauv	change for the bad.
क	आरद् ārad	आराधने	आरदुन्, आरज़ोन् ārạdun, ārazaun	conciliate.
क	आरव् ārav	परुषीकरणे	आरवुन्, आरव्योन् ārạvun, āravyaun	make rough.
क	आयव् āyav	सम्यगृजूकरणे	आयवुन्, आयव्योन् āyạvun, āyavyaun	aim straight at.
क	आलव् ālav	ऊर्ध्वभ्रामणे नौपरिवर्तने च	आलवुन्, आलव्योन् ālạvun, ālavyaun	*whirl aloft, bring a boat near the shore.
क	आवर् āvar	आवृतौ आवरणे च	आवरुन्, आवर्योन् āvạrun, āvaryaun	cover.
क	आवराव् āvarāv	च	आवरोवुन्, आवराव्योन् āvarōvun, āvarāvyaun	ditto
	आस् ās	सत्तायाम्	ओसु ōsᵘ [आस्योव् āsyauv not used]	*be.
	आवस् āvas	विसरणे	आवस्योव् āvasyauv	crumble to pieces.
क	इछ् yitsh	इच्छायाम्	इछुन्, इछोन् yitshun, yitshaun	* wish.
	ईर् yīr	ऊर्ध्वभ्रमणे	ईर्योव् yīryauv	be whirled aloft.
क	कड् kaḍ	निष्कासने	कडुन्, कज्योन् kạḍun, kajyaun	*bring out, drag out.
क	कत् kat	सूत्रवेष्टने	कतुन्, कच्योन् kạtun, katsaun	*spin.

क	कतर *katar*	छेदने	कतंरुन् *katarun*, कतर्यौन् *kataryaun*	cut in slices.
क	कंझ *kans*	पक्षिभर्जने	कंझुन् *kansun*, कझ्यौन् *kansaun*	singe (as a plucked fowl).
भा	कंझूर *kanzer*	निःस्वीभवने	कंझूरुन् *kanzerun*, कंझूर्यौन् *kanzeryaun*	be impoverished.
भा	कंझूराव *kanzerāv*	च	कंझूरोवुन् *kanzerōvun*, कंझूराव्यौन् *kanzerā-vyaun*	ditto.
क	कपट *kapat*	छेदने	कपंटुन् *kapatun*	cut (clothes, etc.).
क	कपटाव *kapatāv*	च	कपटोवुन् *kapatōvun*	ditto.
क	कमव *kamav*	अर्जने	कमंवुन् *kamavun*, कमव्यौन् *kamavyaun*	earn.
क	कमनाव *kamanāv*	च	कमनोवुन् *kamanōvun*, कमनाव्यौन् *kamanā-vyaun*	*ditto.
क	कर *kar*	करणे	कंरुन् *karun*, कर्यौन् *karyaun*	*do, make.
	कल *kal*	मूकीभावे	कल्यौव् *kalyauv*	be dumb.
भा	कश *kaç*	कण्डूयने	कंशुन् *kaçun*, कश्यौन् *kaçyaun*	*itch.
क	कस *kas*	तैलादिपचने	कंसुन् *kasun*, कस्यौन् *kasaun*	fry.
	कहर *kahar*	पारुष्ये	कहर्यौव् *kaharyauv*	be rough.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
	आमन āman	वैवर्ण्ये	आमन्यौव् āmanyauv	change for the bad.
क	आरद् ārad	आराधने	आरदुन् ārạdun, आरज़ौन् ārazaun	conciliate.
क	आरव ārav	परुषीकरणे	आरवुन् ārạvun, आरव्यौन् āravyaun	make rough.
क	आयव āyuv	सम्मुखीकरणे	आयवुन् āyạvun, आयव्यौन् āyavyaun	aim straight at.
क	आलव ālav	ऊर्ध्वभ्रमणे नौपरिवर्तने च	आलवुन् ālạvun, आलव्यौन् ālavyaun	*whirl aloft, bring a boat near the shore.
क	आवर āvar	व्यापने आवरणे च	आवरुन् āvạrun, आवर्यौन् āvaryaun	cover.
क	आवराव āvarāv	च	आवरोवुन् āvarōvun, आवराव्यौन् āvarāvyaun	ditto
	आस ās	सत्तायाम्	ओसु ōs^{u} [आस्यौव् āsyauv not used]	*be.
	आवस āvas	विसरणे	आवस्यौव् āvasyauv	crumble to pieces.
क	इछ् yitsh	इच्छायाम्	इछुन् yitshun, इछौन् yitshaun	* wish.
	ईर yīr	ऊर्ध्वभ्रमणे	ईर्यौव् yīryauv	be whirled aloft.
क	कड kaḍ	निष्कासने	कडुन् kạḍun, कज्यौन् kajyaun	*bring out, drag out.
क	कत kat	सूत्रवेष्टने	कतुन् kạtun, कछौन् katsaun	*spin.

प	कतर् *katar*	कर्त्तने	कतरुन् *katarun*, कतर्यौन् *kataryaun*	cut in slices.
प	कंस् *kans*	पक्षिभर्जने	कंसुन् *kansun*, कंसौन् *kansaun*	singe (as a plucked fowl).
आ	कंझूर् *kanz*ᵊ*r*	निःस्वीभवने	कंझूरुन् *kanz*ᵊ*run*, कंझूर्यौन् *kanz*ᵊ*ryaun*	be impoverished.
आ	कंझूराव् *kanz*ᵊ*rāv*	च	कंझूरोवुन् *kanz*ᵊ*rōvun*, कंझूराव्यौन् *kanz*ᵊ*rāvyaun*	ditto.
प	कपट् *kapaṭ*	कर्त्तने	कपटुन् *kapaṭun*	cut (clothes, etc.).
प	कपटाव् *kapaṭāv*	च	कपटोवुन् *kapaṭōvun*	ditto.
प	कमव् *kamav*	अर्जने	कमवुन् *kamavun*, कमव्यौन् *kamavyaun*	earn.
प	कमनाव् *kamanāv*	च	कमनोवुन् *kamanōvun*, कमनाव्यौन् *kamanāvyaun*	*ditto.
प	कर् *kar*	करणे	करुन् *karun*, कर्यौन् *karyaun*	*do, make.
	कल् *kal*	मूकीभावे	कल्यौव् *kalyauv*	be dumb.
आ	कश् *kaç*	कण्डूयने	कशुन् *kaçun*, कश्यौन् *kaçyaun*	*itch.
प	कस् *kas*	तैलादिपचने	कसुन् *kasun*, कसौन् *kasaun*	fry.
	कहर् *kahar*	पारुष्ये	कहर्यौव् *kaharyauv*	be rough.

* Found in Dr. Elmslie's Vocabulary.

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	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
	काचर् *kātsar*	पिङ्गीभवने	काचर्यौव् *kātsaryauv*	be tawny.
क	कांच *kăch*	काङ्क्षायाम्	कोचुन् *kŏchun* कांच्यौन् *kăchyaun*	wish.
क	कांट *kăṭ*	अप्रत्यक्षहरणे	कोटुन् *kŏṭun*, कांच्यौन् *kăçyaun*	to pilfer secretly.
	काठ *kāṭh*	कर्कशीभावे	काठ्यौव् *kāṭhyauv*	be hard.
	काण *kān*	काणीभवने पराभवे च	काण्यौव् *kānyauv*	be one-eyed, be conquered.
	कांप *kămp*	कम्पने	कांप्यौव् *kămpyauv*	tremble.
क	काय *kăy*	आलस्ये	कोयुन् *kŏyun*, काय्यौन् *kăyyaun*	be lazy *lit.* make (oneself) lazy.
	कायर *kāyar*	निःसारीभावे	कायर्यौव् *kāyaryauv*	be powerless.
क	कार *kăr*	क्वथने	कोरुन् *kŏrun*, कार्यौन् *kăryaun*	boil.
	कावर् *kāvĕr*	श्यामीभवने	कावर्यौव् *kāvĕryauv*	be black.
क	काश *kās*	मुण्डनापनयनयोः	कोशुन् *kŏsun*, काश्यौन् *kăsyaun*	*shave, put a stop to (*e.g.*, a quarrel).
	क्यन्न *kyann*	क्लेदने	क्यन्न्यौव् *kĕnnyauv*	be moist.

	कुठ kuṭh	हतिसंकोचे	कुठ्योव् kuṭhyauv	*be in distress.
	कुप kup	कोपे	कुप्योव् kupyauv	be angry.
	[कब kŏb	कुब्जीभवने	कब्योव् kŏbyauv	be hunch backed.]
	कुमल kumal	कोमलीभवने	कुमल्योव् kumalyauv	*be tender.
क	कुह kuh	निष्कर्षे	कुहुन् kuhun, कुह्योन् kuhyaun	pull out.
क	कूर kūr	निष्कर्षमूलाद्विश्लो-करणयोः	कूरुन् kūrun, कूर्योन् kūryaun	pull out, loosen from the foundation.
	कूर kūr	क्रूरत्वे	कूर्योव् kūryauv	be fierce.
	कृट krṭ, क्रट kraṭ	कार्श्ये	कृट्योव् krṭyauv, क्रट्योव् kraṭyauv	be thin.
क	कृप krp	कर्तने	कृपुन् krpun, कृप्योन् krpyaun	*cut (with scissors).
	कृहन krhan	कृष्णीभवने	कृहन्योव् krhanyauv	become black.
क	कोंकव kŏkav	गुणप्रशंसायाम्	कोंकवुन् kŏkavun, कोंकव्योन् kŏkavyaun	recommeud (a person).
	कोल kŏl	लोहित्ये	कोल्योव् kŏlyauv	be red.
	कच k^{a}ts	आर्द्रीभवने	कट k^{a}ṭ^u, कच्योव् k^{a}tsyauv	be wet.
क	कचव k^{a}tsav	आर्द्रीकरणे	कचवुन् k^{a}tsavun, कचव्योन् k^{a}tsavyaun	make wet.

* Found in Dr. Elmalie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	कन् k^{a}n	विक्रीयते	कनुन् k^{a}nun, कञौन् k^{a}ñaun	* sell.
क	क्राव krāv	करवे	क्रोवुन् krövun, क्राव्यौन् krāvyaun	do, make.
	क्रेठ krēṭh	काठिन्ये	क्रेठ्यौव् krēṭhyauv	be hard.
क	क्रेछ krēç	उत्कण्ठायाम्	क्र्यूछुन् kryūçun, क्रेछ्यौन् krēçyaun	long for.
क	खट khaṭ	गोपने	खटुन् khaṭun, खच्यौन् khacyaun	* conceal.
क	खंडर् khaṇḍ^{a}r	विभाजने	खंडरुन् khaṇḍ^{a}rnn, खंडर्यौन् khaṇḍ^{a}ryaun	divide into shares.
क	खंडराव khaṇḍ^{a}rāv	"	खंडरोवुन् khaṇḍ^{a}rövun, खंडराव्यौन् khaṇḍ^{a}rāvyaun	ditto.
क	खन khan	अवदारणे	खनुन् khanun खञौन् khañaun	* dig.
आ	खप khap	अभिचारे	खपुन् khapun, खप्यौन् khapyaun	act badly.
आ	खम kham	उच्छ्वासनिःश्वासे	खमुन् khamun, खम्यौन् khamyaun	* breathe hard.
	खर khar	अप्रीतौ	खरु khar^{u}, खर्यौव् kharyauv	dislike.
	खल khal	विस्तारे	खल्यौव् khalyauv	be loose.
	[खरच khar^{a}c	व्ययीकरणे	खरचुन् khar^{a}cun, खरच्यौन् khar^{a}cyaun	spend, only used in past tenses].

	खस *khas*	चारोहे	खंथु *khaṭhᵘ*, [खंटु *khaṭᵘ*], खज़ोव् *khaṭshauv* [खज़ोव् *khaṭṣauv*]	* mount, ascend.
क	खह *khah*	चित्रीकरणे	खंहुन् *khaḥun*, खह्योन् *khahyaun*	ornament (with a pattern).
क	खार *khār*	चारोहणे	खोरुन् *khōrun*, खार्योन् *khāryaun*	*cause to mount, raise.
क	खि *khi*	खादने	ख्योन् *khyōn* खियोन् *khiyaun*	* eat.
आ	खिस्क *khisk*	दृप्यतो	ख्युस्कुन् *khyuskun*, खिस्च्योन् *khiscyaun*	walk arrogantly.
	खखर *khŏkhar*	निःसारतायाम्	खखर्योव् *khŏkharyauv*	be hollow (of a tree).
क	खखलाव *khŏkhalāv*	वस्तुनो जलावगाहने	खखलोवुन् *khŏkhalŏvun*, खखलाव्योन् *khŏkhalāvyaun*	wash anything in water.
क	खुत *khut*	अधः खनने	खुतुन् *khutun*, खुत्सोन् *khuṭsaun*	dig from below.
क	खूल *khūl*	उद्घाटने	खूलुन् *khūlun*, खूज्योन् *khūjyaun*	open (act.).
क	खूंस *khūns*	तनूरुहकर्षणे	खूंसुन् *khūnsun*, खूंस्योन् *khūnsaun*	pluck (hair, feathers).
-	खोच् *khōṭs*	भये	खूचु *khūṭsᵘ*, खोच्योव् *khōṭsauv*	* fear.
	खोर *khōr*	भये	खोर्योव् *khōryauv*	fear.
	खस *khᵉs*	तनूरुहकर्षणे	खंसुन् *khᵉsun*, खस्योन् *khᵉsaun*	pluck (more specially hair).

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
	गछ् *gatsh*	गतौ युक्तौभवने च	गौव् *gauv*; (युक्तौभवने) गछु *gạtsh^{u}*; गयौव् *gayauv*	* go, be proper.
क	गण्ड *gaṇḍ*	बन्धे	गंडुन् *gạṇḍun* गञ्ज्यौन् *gañjyaun*	* tie, bind.
	[गन *gan*	घनीभवने	गन्यौव् *ganyauv*	* become thick (of liquids), be strong].
क	गंज़र *gạnz^{e}r*	संख्याने	गंज़रुन् *gạnz^{e}run*, गंज़र्यौन् *gạnz^{e}ryaun*	* count.
क	गंज़राव *gạnz^{e}rāv*	च	गंज़रोवुन् *gạnz^{e}rōvun* गंज़राव्यौन् *gạnz^{e}rāvyaun*	* ditto.
क	गर *gar*	घटने	गरुन् *gạrun* गर्यौन् *garyaun*	* work metal.
	गर्म *garm*	घर्मीभवने	गर्म्यौव् *garmyauv*	be hot.
	गल *gal*	गाले	गलु *gạl^{u}* गज्यौव् *gajyauv*	* melt (neut.)
	गँगल *gãgal*	परिबाधने	गँगल्यौव् *gãgalyauv*	be disturbed in one's work by others.
	ग्रँगल *grãgal*	च	ग्रँगल्यौव् *grãgalyauv*	ditto.
क	गार *gār*	स्मरणे [अन्वेषणे च]	गोरुन् *gōrun*, गार्यौन् *gāryaun*	* remember affectionately, search eagerly for.

क	गाल *gāl*	गालने	गोलुन् *gōlun*, गाज्योन् *gājyaun*	* melt (active).
क	गिन्द *gind*	क्रीडायां	ग्युन्दुन् *gyundun*, गिन्ज़ोन् *ginzaun*	* play.
	ग्यमट *gyamat*	कृशीभवने	ग्यमट्योव् *gyamatyauv*	be thin.
क	गिलव *gilav*	अपहरणे भ्रमणे च	गिलवुन् *gilavun*, गिलव्योन् *gilavyaun*	steal, whirl about.
क	ग्यव *gyav*	गीतौ	ग्यवुन् *gyavun*, ग्यव्योन् *gĕvyaun*	* sing.
	गीर *gīr*	भ्रमणे	गीर्योव् *gīryauv*	totter, reel.
भा	गुज़राव *guzarāv*	उपेक्षायाम्	गुज़रोवुन् *guzarōwun*, गुज़राव्योन् *guzarāvyaun*	pass time.
भा	गुन्द *gund*	उपालम्भे	गुन्दुन् *gundun*, गुन्ज़ोन् *gunzaun*	censure.
क	गुप *gup*	गोपने	गुपुन् *gupun*, गुप्योन् *gupyaun*	hide.
	ग्वब *gŏb*	गौरवे	ग्वब्योव् *gŏbyauv*	* be too heavy.
	गुमन *guman*	धूसरे [धूसरतायाम्]	गुमन्योव् *gumanyauv*	be grey.
	गुरट *gurat*	गौरे [गौरतायाम्]	गुरट्योव् *guratyauv*	be fair coloured.
क	गुलव *gulav*	गुडगालने	गुलवुन् *gulavun*, गुलव्योन् *gulavyaun*	roll in the mouth.
	ग्वह *gŏh*	दीप्तौ	ग्वह्योव् *gŏhyauv*	shine.
क	गेर *gĕr*	आवरणे	ग्यूरुन् *gyūrun*, गेर्योन् *gĕryaun*	surround.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
	गेल् *gəl*	वियोगे [उपहासे च]	गेल्यौव् *gəlyauv*, [उपहासे ग्यूलुन् *gyūlun*]	be far away, [joke].
क	गोर् *gōr*	विलापे	गूरुन् *gūrun*, गोर्यौन् *gōryaun*	lament.
	गोवर् *gōvar*	निद्राक्षये	गोवर्यौव् *gōvaryauv*	be suddenly wakened (before one is thoroughly awake).
	ग्रक् *grak*	पात्रस्थपाकातिशयचलने	ग्रक्यौव् *grakyauv*	*splash about (of liquids), boil over.
आ	ग्रस् *gras*	गर्जने	ग्रसुन् *grasun*, ग्रस्यौन् *grasaun*	*roar.
आ	ग्राश़्र् *grāçər*	ग्रहणे वृष्टिविरामे च	ग्राश़्रुन् *grāçərun*, ग्राश़्र्यौन् *grāçəryaun*	take, stop raining.
क	ग्राश़्राव् *grāçərāv*	च	ग्राश़्रोवुन् *grāçərōvun*, ग्राश़्राव्यौन् *grāçərāvyaun*	ditto.
	ग्रोच् *grōts*	पात्रस्थजलादिविलोडने	ग्रोच्यौव् *grōtsyauv*	*shake liquid in a vessel.
क	ग्ह् *gəh*	घर्षणे	ग्हुन् *gəhun*, ग्ह्यौन् *gəçaun*	*grind.
क	चताव् *catāv*	स्तुतौ	चतोवुन् *catōvun*, चताव्यौन् *catāvyaun*	praise.
	चमक् *camak*	दीप्तौ	चमक्यौव् *camakyauv*	shine.

क	चार cār	बन्धादृढमी	चोरुन् cōrun, चार्यौन् cāryaun.	tie tightly.
क	चाव cāv	पायने	चोवुन् cōvun, चाव्यौन् cāvyaun	*give to drink.
क	चि ci	पाने	च्यौन् cyaun	*drink.
क	चीर cīr	निष्पीडने	च्यूरुन् cyūrun, चीर्यौन् ciryaun	*squeeze or wring (cloth).
क	चुकाव cukāv	मूल्यनिश्चयीकरणे	चुकोवुन् cukōvun, चुकाव्यौन् cukāvyaun	fix a price.
क	चुम cum	दीनताचार्	चुमुन् cumun, चुम्यौन् cumyaun	be humble before, show humility to.
	चौँखर caũkhar	संकोचने	चौँखर्यौव् caũkharyauv	contract.
क	छक chak	क्षेपने	छकुन् chakun, छच्यौन् chacyaun	scatter.
क	छकर् chakᵊr	चक्षेपने	छकरुन् chakᵊrun, छकर्यौन् chakᵊryaun	*scatter.
क	छकराव chakᵊrāv	च	छकरोवुन् chakᵊrōvun, छकराव्यौन् chakᵊrāvyaun	ditto
क	छ्यॢराव chatsᵊrāv	श्वेतीकरणे	छ्यॢरोवुन् chatsᵊrōvun, छ्यॢराव्यौन् chatsᵊrāvyaun	make white.
	छत chat	श्वैत्ये	छत्यौव् chatyauv	be white.
	छन chan	पाते	छन्यौव् chanyauv	fall from a mass (e.g., grain falling from a basket.)

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	छप *chap*	वृष्टिकालक्षयोः क्षेपे	छ़पुन् *chạpun*, छप्योन् *chapyaun*	*wait for rain to pass over, pass time.
भा	छर *char*	पुरीषोत्सर्गे	छ़रुन् *chạrun*, छर्योन् *charyaun*	*evacuate, go to stool.
क	छल *chal*	क्षालने	छ़लुन् *chạlun*, छज्योन् *chajyaun*	*wash, clean.
क	छान *chān*	उत्पवने शातने च	छोनुन् *chōnun*, छाञोन् *chāñaun*	*strain, sift, trim.
क	छाँट *chā̃ṭ*	क्रोधाद्गुह्याविष्कारे	छोँटुन् *chŏṭun*, छाँच्योन् *chā̃cyaun*	disclose a secret in anger
क	छाव *chāv*	उपभोगे क्षेपणे च	छोवुन् *chōvun*, छाव्योन् *chāvyaun*	use, throw at.
भा	छिक *chik*	सेचने प्रस्रवणे च	छ्युकुन् *chyukun*, छिच्योन् *chicyaun*	*sprinkle, urinate.
क	छिन्दर *chindᵊr*	मोहने	छ्युन्दरुन् *chyundᵊrun*, छिन्दर्योन् *chindᵊryaun*	be stupified.
	छिव *chiv*	मदे	छिव्योव् *chivyauv*	be proud.
क	छिवराव *chivᵊrāv*	मादने	छिवरोवुन् *chivᵊrōvun*, छिवराव्योन् *chivᵊrāvyaun*	make proud.
	छूकल *chŏkal*	संघाताभावे	छूकल्योव् *chŏkalyauv*	be scattered.
क	छूकव *chŏkav*	क्षालनमात्रे	छूकवुन् *chŏkạvun*, छूकव्योन् *chŏkavyaun*	wash (active).

क	छूंञर् *chŏñ°r*	ऊनीकरणे	छूंञरुन् *chŏñ°run*, छूंञर्यौन् *chŏñ°ryaun*	reduce (active).
क	छूंञराव *chŏñ°räv*	च	छूंञरोवुन् *chŏñ°rövun*, छूंञरावोन् *chŏñ°rā-vyaun*	ditto
	छून *chŏnn*	अपचये	छून्योव् *chŏnnyauv*	be reduced.
क	छूंपर् *chŏp°r*	व्ययीकरणे	छूंपरुन् *chŏp°run*, छूंपर्यौन् *chŏp°ryaun*	spend.
क	छूंपराव *chŏp°räv*	च	छूंपरोवुन् *chŏp°rövun*, छूंपरावोन् *chŏp°rā-vyaun*	ditto
क	छूम्ब *chŏmb*	कणमर्दने	छूंम्बुन् *chombun*, छूम्ब्योन् *chŏmbyaun*	thresh grain (by beating the stalks).
क	छेर *chēr*	चपिचेपे	छूरुन् *chyūrun*, छेर्यौन् *chēryaun*	irritate.
क	छोर *chōr*	त्यागे	छूरुन् *chūrun*, छोर्यौन् *chōryaun*	*give up, dismiss.
आ	जख *jakh*	सेवायाम्	जंखुन् *jạkhun*, जख्योन् *jachyaun*	serve or work (in one's own house).
क	जर *jar*	जड़त्वे	जंरुन् *jạrun*, जर्यौन् *jaryaun*	inlay, set with jewels.
आ	जूर *jūr*	उपसेवायाम्	जूरुन् *jūrun*, जूर्यौन् *jūryaun*	serve or work (in one's own house).
क	चट *tsat*	छेदने	चंटुन् *tsạtun*, चट्योन् *tsacyaun*	*cut.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
	चम् *tsam*	अल्पीभवने संवदे च	चम्योव् *tsamyauv*	(1) decrease in size (2) attend to, pay heed to (active).
	चमठ *tsamath*	पर्युषिते	चमथ्योव् *tsamathyauv*	*be stale.
	चर् *tsar*	उपचये	चर्योव् *tsaryauv*	increase.
	चर् *tsar*	अन्तःकोपे [स्त्री भा]	चर् *tsarᵃ* (fem.)	be inwardly wrathful (of a woman). Only used in Past Part. fem.
क	चर्त्स् *tsarts*	चारक्रियायाम्	चर्त्सुन् *tsartsun*, चर्त्स्यौन् *tsartsaun*	spy.
	चल् *tsal*	चलने	चलु *tsalᵘ*, चज्योव् *tsajyauv*	*go away, escape.
भा	चस् *tsas*	अतिहासे	चसुन् *tsasun*, चस्योन् *tsasyaun*	laugh loudly.
क	चान् *tsān*	प्रवेशने	चोनुन् *tsōnun*, चाञ्योन् *tsāñaun*	*bring in.
क	चाप् *tsāp*	चर्वणे	चोपुन् *tsōpun*, चाप्योन् *tsāpyaun*	*eat, gnaw
क	चार् *tsār*	चयने	चोरुन् *tsōrun*, चार्योन् *tsāryaun*	*collect.
क	चाल् *tsāl*	सहने	चोलुन् *tsōlun*, चाज्योन् *tsājyaun*	bear, endure

आ	च्यखल *tsyakhal*	घोत्प्रासे	च्यखलुन् *tsyakhalun*, च्यखज्योन् *tsyakhajyaun*	laugh loudly.
आ	च्यङ्ग *tsyang*	हर्षे	च्यङ्गुन् *tsyangun*, च्यञ्ज्योन् *tsĕañjyaun*	*rejoice.
आ	च्यतर् *tsyat^er*	उपेक्षयेव प्रेक्षणे	च्यतरुन् *tsyat^erun*, च्यत्र्योन् *tsĕt^eryaun*	look at with some scorn.
क	च्यल *tsyall*	बलात्प्रवेशने [बलात्प्रवेशे-नान्यस्य पीडने]	च्यल्लुन् *tsyallun*, च्यज्योन् *tsĕjjyaun*	enter violently, hurt by entering violent-ly.
क	चीञर् *tsīñ^er*	संज्ञापने	चूञरुन् *tsyūñ^erun*, चीञर्योन् *tsīñ^eryaun*	make a sign.
क	चीञराव *tsīñ^erāv*	च	चीञरोवुन् *tsīñ^erōvun*, चीञराव्योन् *tsīñ^erā-vyaun*	ditto.
	चख *tsŏk*	क्रोधेऽम्लीभवने च	चख्योव् *tsŏkyauv*	*be angry, be sour.
क	चखर् *tsŏk^er*	कोपने	चखरुन् *tsŏk^erun*, चख्र्योन् *tsŏk^eryaun*	make angry.
क	चखराव *tsŏk^erāv*	च	चखरोवुन् *tsŏkarōvun*, चखराव्योन् *tsŏk^erā-vyaun*	ditto.
क	चग्नाव *tsŏg^enāv*	चतुर्गुणीकरणे	चग्नोवुन् *tsŏg^enōvun*, चग्नाव्योन् *tsŏg^enā-vyaun*	make fourfold.
	चच *tsŏts*	हतिसंबोधे	चच्योव् *tsŏtsyauv*	have insufficient means of livelihood.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	चॖम्ब *tsŏmb*	वेधने	चॊम्बुन् *tsombun*, चॖम्ब्यौन् *tsŏmbyaun*	*pierce, bore.
क	चॖमॖराव *tsŏmᵃrāv*	अल्पीकरणे सुमतीकरणे च	चॖमॖरोवुन् *tsŏmᵃrōvun*, चॖमॖराव्यौन् *tsŏmᵃrā-vyaun*	make less, caūse to decrease, cause to attend to.
क	चुव *tsuv*	कलहे	चुवन् *tsuvᵊn*, चुवेयन् *tsuvyŏyan*	quarrel (only used in fem.).
क	चूँट *tsūṭ*	अधःशब्दे [अपानशब्दे]	चूँटुन् *tsūṭun*, चूँच्यौन् *tsūcyaun*	break wind with noise.
क	चूर *tsūr*	योन्याघाते	चूरुन् *tsūrun*, चूर्यौन् *tsūryaun*	have sexual inter-course with.
क	चेट *tsēṭ*	कुट्टने	च्यूटुन् *tsyūṭun*, चेच्यौन *tsēcyaun*	*pound to powder.
क	चेन *tsēn*	चेतने	च्यूनुन् *tsyūnun*, चेन्यौन् *tsēñyaun*	know by a sign.
क	चूष *tsᵃh*	चूषे	चूषुन् *tsᵃhun*, चूष्यौन् *tsᵃçaun*	*suck.
क	छट *tshaṭ*	उत्क्षेपणे	छॊटुन् *tshaṭun*, छच्यौन् *tshacyaun*	winnow.
	छर *tshar*	रिक्तीभवने	छर्यौव् *tsharyauv*	be empty.
[क]	छल *tshal*	छलने	छॊलुन् *tshalun*, छज्यौन् *tshajyaun*	deceive.
क	छाड *tshāḍ*	अन्वेषणे	छोडुन् *tshōḍun*, छाज्यौन् *tsājyaun*	*search.

च	छांड् tshā̃ḍ	च	छोंडुन् tshö̃ḍun, छांज्योव् tshā̃jyaun	*search.
च	छण्ड tshaṇḍ	च	छंडुन् tshaṇḍun, छञ्ज्योव् tshañjyaun	ditto.
	छांछन tshā̃tshan	लघीभवति	छांछन्योव् tshā̃tshanyauv	be light.
	छ्यट tshyaṭ	अशुचीभवति	छ्यटोव् tshö̃ṭyauv	be impure.
च	छ्यटर् tshyaṭ°r	अशुचीकरोति	छ्यटरुन् tshyaṭ°run, छ्यटर्योव् tshö̃ṭ°ryauv	make impure.
च	छ्यटराव tshyaṭ°rāv	च	छ्यटरोवुन् tshyaṭ°rövun, छ्यटराव्योव् tshyaṭ°rā-vyaun.	ditto.
	छ्यन्न tshyann	छेदे	छ्यन्नु tshyannu, छ्यन्न्योव् tshönnauv	*be bored, be torn, be split.
	छ्यव tshyav	शमे	छ्यवोव् tshövyauv	be quieted.
च	छ्यवर् tshyav°r	शामने	छ्यवरुन् tshyav°run, छ्यवर्योव् tshöv°ryaun	make quiet.
च	छ्यवराव tshyav°rāv	च	छ्यवरोवुन् tshyav°rövun, छ्यवराव्योव् tshyav°rā-vyaun	ditto.
च	छ्वछ tshötsh	रिक्तीभवति	छोकुन् tshokun, छ्वछ्योव् tshötshyauv	be empty (though apparently full).
	छ्वट tshöṭ	ह्रस्वीभवति	छ्वटोव् tshöṭyauv	*be short.
च	छ्वटर् tshöṭ°r	ह्रस्वीकरोति	छ्वटरुन् tshöṭ°run, छ्वटर्योव् tshöṭ°ryaun	make short.

* Found in Dr. Elmslie's Vocabulary.

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	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	चम्ब *tsŏmb*	वेधने	चंम्बुन् *tsombun*, चम्ब्योन् *tsŏmbyaun*	*pierce, bore.
क	चंमराव *tsŏmᵊrāv*	अल्पीकरणे ध्यानीकरणे च	चंमरोवुन् *tsŏmᵊrōvun*, चंमराव्योन् *tsŏmᵊrā-vyaun*	make less, caūse to decrease, cause to attend to.
क	चुव *tsuv*	कलहे	चुवन् *tsuvᵊn*, चुवेयन् *tsuvyōyan*	quarrel (only used in fem.).
क	चूँट *tsūṭ*	अधःशब्दे [अपानशब्दे]	चूँटुन् *tsūṭun*, चूँच्योन् *tsūcyaun*	break wind with noise.
क	चूर *tsūr*	योन्याघाते	चूरुन् *tsūrun*, चूर्योन् *tsūryaun*	have sexual inter-course with.
क	चेट *tsēṭ*	कुट्टने	च्यूटुन् *tsyūṭun*, चेच्योन *tsēcyaun*	*pound to powder.
क	चेन *tsēn*	चेतने	च्यूनुन् *tsyūnun*, चेञ्योन् *tsēñyaun*	know by a sign.
क	चुह *tsᵊh*	चूषे	चुहुन् *tsᵊhun*, चुश्योन् *tsᵊçaun*	*suck.
क	छट *tshaṭ*	उत्क्षेपणे	छटुन् *tshaṭun*, छच्योन् *tshacyaun*	winnow.
	छर *tshar*	रिक्तीभवने	छर्यौव् *tsharyauv*	be empty.
[क]	छल *tshal*	छलने	छलुन् *tshalun*, छज्योन् *tshajyaun*	deceive.
क	छाड *tshāḍ*	अन्वेषणे	छोडुन् *tshōḍun*, छाज्योन् *tsājyaun*	*search.

क	छांड *tshā̃ḍ*	च	छोंडुन् *tshōḍun*, छांज्यौन् *tshā̃jyaun*	*search.
क	छंड *tshanḍ*	च	छंडुन् *tshaṇḍun*, छञ्ज्यौन् *tshañjyaun*	ditto.
	छांछन *tshātshan*	लघ्वीभवने	छांछन्यौव् *tshā̃tshanyauv*	be light.
	छ्यठ *tshyaṭ*	अशुद्धीभवने	छ्यठ्यौव् *tshĕṭyauv*	be impure.
क	छ्यठर *tshyaṭᵉr*	अशुद्धीकरणे	छ्यठरुन् *tshyaṭᵉrun*, छ्यठर्यौन् *tshĕṭᵃryaun*	make impure.
क	छ्यठराव *tshyaṭᵉrāv*	च	छ्यठरोवुन् *tshyaṭᵉrōvun*, छ्यठराव्यौन् *tshyaṭᵉrā-vyaun*.	ditto.
	छ्यन *tshyann*	छेदे	छ्यनु *tshyannᵘ*, छ्यञ्यौव् *tshĕññauv*	*be bored, be torn, be split.
	छ्यव *tshyav*	शमे	छ्यव्यौव् *tshĕvyauv*	be quieted.
क	छ्यवर *tshyavᵉr*	शामने	छ्यवरुन् *tshyavᵉrun*, छ्यवर्यौन् *tshĕvᵉryaun*	make quiet.
क	छ्यवराव *tshyavᵉrāv*	च	छ्यवरोवुन् *tshyavᵉrōvun*, छ्यवराव्यौन् *tshyavᵉrā-vyaun*	ditto.
क	छोच *tshŏts*	निःसारीभवने	छोकुन् *tshokun*, छोच्यौव् *tshŏtsyauv*	be empty (though apparently full).
	छोठ *tshŏṭ*	ह्रस्वीभवने	छोठ्यौव् *tshŏṭyauv*	*be short.
क	छोठर *tshŏṭᵉr*	ह्रस्वीकरणे	छोठरुन् *tshŏṭᵉrun*, छोठर्यौन् *tshŏṭᵉryaun*	make short.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
प	छ्वटराव *tshŏṭ°rāv*	च	छ्वटरोवुन् *tshŏṭ°rōvun*, छ्वटराव्योन् *tshŏṭ°rāvyaun*	make short.
प	छुन *tshun*	पातने	छुनुन् *tshunun*, छुञोन् *tshuñaun*	*pour, clothe.
प	ज़्जर *s°jar*	तक्षणे	ज़्जरुन् *s°jarun*, ज़्जर्योन् *s°jaryaun*	pare.
प	ज़प *zap*	जपने	ज़पुन् *zapun*, ज़प्योन् *zapyaun*	pray.
प	ज़र *zar*	सहने	ज़रुन् *zarun*, ज़र्योन् *zaryaun*	*bear.
	ज़ल *zal*	जलवत्स्वादावगमे	ज़ल्योव् *zalyauv*	*taste like water.
आ	ज़ाग *zāg*	प्रतिजागरे	ज़ोगुन् *zōgun*, ज़ाज्योन् *zājyaun*	be watchful.
प	ज़ान *zān*	अवबोधने	ज़ोनुन् *zōnun*, ज़ाञोन् *zāñaun*	*know.
प	ज़ाल *zāl*	दाहे	ज़ोलुन् *zōlun*, ज़ाज्योन् *zājyaun*	burn.
	ज़ि *zi*	जनने	ज़ाव् *zāv*, ज़ायोव् *zāyauv*.	*be born.
	ज़िङ्गर *ziṅgar*	विकृशीभवने	ज़िङ्गर्योव् *ziṅgaryauv*	be thin.
	ज़्वङ्गर *zŏṅgar*	शैकृश्ये	ज़्वङ्गर्योव् *zŏṅgaryauv*	ditto.
	ज़्वज़र *zŏzar*	जर्जरे	ज़्वज़र्योव् *zŏzaryauv*	be dried up, ready to wither.

	जुव *zuv*	जीवने	जुव्यौव् *zuvyauv*	live.
क	जुव्र् *zuv^{e}r*	सजीवीकरणे	जुव्रुन् *zuv^{u}run*, जुव्र्यौन् *zuv^{e}ryaun*	cause to live.
क	जुव्राव *zuv^{e}rāv*	च	जुव्रोवुन् *zuv^{e}rōvun*, जुव्राव्यौन् *zuvarāvyaun*	ditto.
भा	ज़्यस *zŏs*	कासे	ज़्यसुन् *zosun*, ज़्यसौन् *zŏsaun*	cough.
क	ज़ीठ्र *zīṭh^{e}r*	दीर्घीकरणे	ज़्यूठ्रुन् *zyūṭh^{u}run*, ज़ीठ्र्यौन् *zīṭh^{e}ryaun*	make long.
क	ज़ीठ्राव *zīṭh^{e}rāv*	च	ज़ीठ्रोवुन् *zīṭh^{e}rōvun*, ज़ीठ्राव्यौन् *zīṭh^{e}rā-vyaun*	ditto.
	ज़ेठ *zēṭh*	आयतीभवने	ज़ेठ्यौव् *zēṭhyauv*	be long.
क	ज़ेन *zēn*	जये	ज़्यूनुन् *zyūnun*, ज़ेञौन् *zēñaun*	* conquer.
	ज़ोत *zōt*	दीप्तौ	ज़ोत्यौव् *zōtyauv*	* shine.
क	ज़ोव्र *zōv^{e}r*	उत्पादने	ज़ूव्रुन् *zūv^{u}run*, ज़ोव्र्यौन् *zōv^{e}ryaun*	bring forth.
क	ज़ोव्राव *zōv^{e}rāv*	च	ज़ोव्रोवुन् *zōv^{e}rōvun*, ज़ोव्राव्यौन् *zōv^{e}rāvyaun*	ditto.
क	ज़्रव *z^{e}rav*	सहने	ज़्रवुन् *z^{e}ravun*, ज़्रव्यौन् *z^{e}ravyaun*	bear.
क	ज़ल *z^{e}l*	तक्षणे	ज़लुन् *z^{u}lun*, ज़ज्यौन् *z^{e}jyaun*	* pare.
क	टक *ṭak*	शब्दपूर्वम्भेदने	टकुन् *ṭakun*, टच्यौन् *ṭacyaun*	bite in two with a noise.

* Found in Dr. Elmalie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	डप *ṭap*	परोक्षपरिभाषणे	डपुन् *ṭapun*, डप्योन् *ṭapyaun*	blame behind one's back.
	डल *ṭal*	परिवर्त	डल्योव् *ṭalyauv*	be exchanged.
भा	डांग *ṭãg*	चीत्काशिद्दे	डेंगुन् *ṭȍgun*, डांज्योन् *ṭãjyaun*	emit a loud cry or roar.
भा	डाल *ṭāl*	उपेक्षागमने	डोलुन् *ṭȍlun*, डाज्योन् *ṭājyaun*	go away with indifference.
	थ्यठ *ṭyaṭh*	तिक्तीभवने	थ्योव् *ṭȍṭhyauv*	*be bitter.
क	थ्यप *ṭyap*	संघट्टे	थ्यपुन् *ṭyapun*, थ्योन् *ṭȍpyaun*	squeeze something in.
	थ्यम्ब *ṭyamb*	कोपे	थ्यम्ब्योव् *ṭȍmbyauv*	hammer.
क	ठुकव *ṭȍkav*	लुप्तकारणे	ठुकवुन् *ṭȍkavun*, ठुकव्योन् *ṭȍkavyaun*	cause to disappear.
क	ठुक *ṭuk*	आखुवत्खनने	ठुकुन् *ṭukun*, ठुच्योन् *ṭucyaun*	bore like a rat.
	ठठ *ṭȍṭ*	हीनजीवने	ठठ्योव् *ṭȍṭyauv*	have insufficient means of livelihood.
क	ठुव *ṭuv*	संकोचने	ठुवुन् *ṭuvun*, ठुव्योन् *ṭuvyaun*	close (eyes, a flower, &c.)
	ठोठ *ṭȍṭh*	प्रसादे	ठोथ्योव् *ṭȍṭhyauv*	be pleased.

	टक् ţ^{a}k	धावने	टक्योव् ţ^{a}kyduv	* run.
क	टस् ţ^{a}s	बलावेशयने	टसुन् ţ^{a}sun, टसोन् ţ^{a}saun	cause to forcibly enter.
क	टसन ţ^{a}san	च	टसनुन् ţ^{a}sạnun, टसन्योन् ţ^{a}sañaun	ditto.
	ठग ţhag	छलने	ठग्योव् ţhagyauv	be deceived.
क	ठगाव ţhagāv	मायै	ठगोवुन् ţhagōvun, ठगाव्योन् ţhagāvyaun	deceive.
	ठहर ţhahar	संस्थाने	ठहर्योव् ţhaharyauv	stop.
क	ठाक ţhāk	उत्खनने	ठोकुन् ţhōkun, ठाच्योन् ţhācyaun	bury.
क	ठास ţhās	च	ठोसुन् ţhōsun, ठास्योन् ţhāsyaun or ठासोन् ţhāsaun	ditto.
	ठीक ţhīk	स्थितौ	ठीक्योव् ţhīkyauv	stand firmly.
क	ठुक ţhuk	उत्खनने	ठुकुन् ţhukun, ठुच्योन् ţhucyaun	bury.
क	डक ḍak	शब्दपाने	डॆकुन् ḍạkun, डच्योन् ḍacyaun	drink with a noise.
क	डॆखर् ḍạkh^{e}r	आधारीकरणे	डॆखरुन् ḍạkh^{e}run, डॆखर्योन् ḍạkh^{e}ryaun	depend upon.
क	डॆखराव ḍạkh^{e}rāv	च	डॆखरोवुन् ḍạkh^{e}rōvun, डॆखराव्योन् ḍạkh^{e}rāvyaun	ditto.
क	डखव ḍakhav	दण्डाद्याधारीकरणे	डखॆवुन् ḍakhạvun, डखव्योन् ḍakhavyaun	lean upon a support, such as a stick.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	टप ṭap	परोक्षपरिभाषणे	टंपुन् ṭạpun, टप्यौन् ṭapyaun	blame behind one's back.
	टल ṭal	परिवर्तें	टल्यौव् ṭalyauv	be exchanged.
आ	टाँग ṭą̃g	चीत्काश्रिये	टेंगुन् ṭȫgun, टाँज्यौन् ṭą̃jyaun	emit a loud cry or roar.
आ	टाल ṭāl	उपेक्षागमने	टोलुन् ṭōlun, टाज्यौन् ṭājyaun	go away with indifference.
	ट्यठ ṭyaṭh	तिक्तीभवने	ट्यठ्यौव् ṭĕṭhyauv	* be bitter.
क	ट्यप ṭyap	संघट्टे	ट्यंपुन् ṭyạpun, ट्यप्यौन् ṭĕpyaun	squeeze something in.
	ट्यम्ब ṭyamb	छोपे	ट्यम्ब्यौव् ṭĕmbyauv	hammer.
क	ट्रकव ṭŏkav	क्रुडायावे	ट्रकंवुन् ṭŏkạvun, ट्रकव्यौन् ṭŏkavyaun	cause to disappear.
क	टुक ṭuk	आखुवच्छेदने	टुकुन् ṭukun, टुच्यौन् ṭucyaun	bore like a rat.
	ट्रट ṭŏṭ	वृत्तिसंकोचे	ट्रट्यौव् ṭŏṭyauv	have insufficient means of livelihood.
क	टुव ṭuv	संकोचने	टुवुन् ṭuvun, टुव्यौन् ṭuvyaun	close (eyes, a flower, &c.)
	टोठ ṭōṭh	प्रसादे	टोठ्यौव् ṭōṭhyauv	be pleased.

	ठक ṭ^{a}k	धावने	ठक्योव् ṭ^{a}kyauv	* run.
क	ठस ṭ^{a}s	बलात्प्रवेशयने	ठसुन् ṭ^{a}sun, ठस्योन् ṭ^{a}saun	cause to forcibly enter.
क	ठसन ṭ^{a}san	,,	ठसनुन् ṭ^{a}sạnun, ठसन्योन् ṭ^{a}sañaun	ditto.
	ठग ṭhag	वञ्चने	ठग्योव् ṭhagyauv	be deceived.
क	ठगाव ṭhagāv	ठगावे	ठगोवुन् ṭhagōvun, ठगाव्योन् ṭhagāvyaun	deceive.
	ठहर ṭhahar	संस्थाने	ठहर्योव् ṭhaharyauv	stop.
क	ठाक ṭhāk	उत्खनने	ठोकुन् ṭhōkun, ठाक्योन् ṭhācyaun	bury.
क	ठास ṭhās·	,,	ठोसुन् ṭhōsun, ठास्योन् ṭhāsyaun or ठासोन् ṭhāsaun	ditto.
	ठीक ṭhīk	स्थितौ	ठीक्योव् ṭhīkyauv	stand firmly.
क	ठुक ṭhuk	उत्खनने	ठुकुन् ṭhukun, ठुच्योन् ṭhucyaun	bury.
क	डक ḍak	सशब्दपाने	डकुन् ḍạkun, डच्योन् ḍacyaun	drink with a noise.
क	डखर् ḍạkh^{a}r	आधारीकरणे	डखरुन् ḍạkh^{a}run, डखर्योन् ḍạkh^{a}ryaun	depend upon.
क	डखराव ḍạkh^{a}rāv	,,	डखरोवुन् ḍạkh^{a}rōvun, डखराव्योन् ḍạkh^{a}rāvyaun	ditto.
क	डखव ḍakhav	दण्डादाधारीकरणे	डखवुन् ḍakhạvun, डखव्योन् ḍakhavyaun	lean upon a support, such as a stick.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
	डर् *ḍar*	भये	डर्यौव् *ḍaryauv*	*fear.
	डल *ḍal*	उल्लङ्घने	डलु *ḍal^{u}*, डज्यौव् *ḍajyauv*	*pass over.
क	डैंट *ḍẽṭ*	विद्वेषे	डूँटुन् *ḍũṭun*, डैंच्यौन् *ḍẽcyaun*	hate.
क	डाल *ḍāl*	परिवर्तने	डोलुन् *ḍōlun*, डाज्यौन् *ḍājyaun*	exchange.
	ड्यल *ḍyal*	शैथिल्ये	ड्यल्यौव् *ḍĕlyauv*	be slack.
	डुक *ḍŏk*	देहानार्जवे	डुक्यौव् *ḍŏkyauv*	be bent (of the body).
	डुब *ḍub*	मज्जने	डुब्यौव् *ḍubyauv*	dive.
क	डुलव *ḍulav*	लोलनव्यापारे	डुलवुन् *ḍulavun*, डुलव्यौन् *ḍulavyaun*	*roll (act).
क	डुलनाव *ḍulanāv*	च	डुलनोवुन् *ḍulanōvun*, डुलनाव्यौन् *ḍulanāvyaun*	ditto.
क	डुव *ḍuv*	संमार्जने	डुवुन् *ḍuvun*, डुव्यौन् *ḍuvyaun*	*sweep.
	डुस *ḍŏs*	देहानार्जवे	डुस्यौव् *ḍŏsyauv*	be bent (of the body).
क	डेष *ḍēṣ*	प्रेक्षणे	ड्यूठुन् *ḍyūṭhun*, डेछ्यौन् *ḍēchyaun*	*look, see.
	डोल *ḍōl*	अपरिचयने	डूलु *ḍūl^{u}*, डोज्यौव् *ḍōjyauv*	be unused.

	तग *tag*	तज्ज्ञतायाम्	तगु *tag**, तज्यौव् *tajyauv*	be possible, be known how to be done.
	तङ्ग *tang*	संकोचे	तङ्ग्याव् *tangyauv*	be tight.
क	तचुर *tatsar*	तापने	तचुरुन् *tatsarun*, तचुर्यौन् *tatsaryaun*	make hot.
क	तचुराव *tatsarāv*	च	तचुरोवुन् *tatsarōvun*, तचुराव्यौन् *tatsarāvyaun*	*ditto.
क	तछ *tach*	तक्षणे	तछुन् *tachun*, तछ्यौन् *tachyaun*	*pare.
क	तञुर *tañar*	विरलीकरणे	तञुरुन् *tañarun*, तञुर्यौन् *tañaryaun*	make thin.
क	तञुराव *tañarāv*	च	तञुरोवुन् *tañarōvun*, तञुराव्यौन् *tañarāvyaun*	ditto.
	तत *tat*	तप्तीभवने	तत्यौव् *tatyauv*	*be hot.
	तन *tan*	विरलीभवने	तन्यौव् *tanyauv*	*be thin.
क	तप *tap*	शीतघ्नोपादाने	तपुन् *tapun*, तप्यौन् *tapyaun*	take for the sake of warmth.
	तम्बल *tambal*	चापल्ये	तम्बल्यौव् *tambalyauv*	*change one's mind (from sudden grief or joy).
	तर *tar*	तरणे	तरु *tar*, तर्यौव् *taryauv*	*cross.
क	तल *tal*	स्नेहपाके	तलुन् *talun*, तज्यौन् *tajyaun*	fry.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	तव tav	भर्जने	तवुन् tavun, तव्यौन् tavyaun	roast.
क	ताड tāḍ	कोपाविष्कारे	तोडुन् tŏḍun, ताज्यौन् tājyaun [ताड्यौन् tāḍyaun]	be angry with, reproach angrily.
क	तार tār	तारणे.	तोरुन् torun, तार्यौन् tāryaun	*pass over (act.)
क	ताल tāl	उत्थापने	तोलुन् tolun, ताज्यौन् tajyaun	set up.
क	ताव tāv	तापने	तोवुन् tovun, ताव्यौन् tāryaun	* heat, make red hot.
	त्यम्ब tyamb	उत्कण्ठायां	त्यम्ब्यौव् tĕmbyauv	look eagerly.
क	तीज़्र tīzᵊr	निशाने	त्यूज़रुन् tyūzᵊrun, तीज़्र्यौन् tīzᵊryaun	sharpen, whet.
क	तीज़्राव tīzᵊrāv	च	तीज़्रोवुन tīzᵊrŏvun, तीज़्राव्यौन् tīzᵊrāvyaun	ditto.
	तीलन tīlan	विरसपूतीभावे	तीलन्यौव् tīlanyauv	have a bad taste of oil.
	तुन्द tund	तीक्ष्णीभवने	तुन्द्यौव् tundyauv	be hot tempered.
क	तम्ब tŏmb	तूलवद्विस्तरणे	तम्बुन tombun तम्ब्यौन् tŏmbyaun	expand a thing (like cotton).
क	तुल tul	उत्थापने	तुलुन् tulun, तुज्यौन् tujyaun	*set up, left.
	तूर tụr	शीतीभवने	तूर्यौव् tụryauv	be cold.

	तुरन् *ṭụraṇ*	च	तुरन्यौव् *ṭụraṇyauv*	be cold.
	तेज् *tēz*	तीक्ष्णीभवने	तेज्यौव् *tezyauv*	be sharp (of a man, a knife, &c).
	तेल *tēl*	विस्फोटादिदंशे	तेल्यौव् *tēlyauv*	to smart, of pimples, &c.
क	तोल *tōl*	तुलने	तुलुन् *tūlun*, तोज्यौन् *tōjyaun*	* weigh.
क	तोवर *tōvar*	क्रूरदृष्टौ	तोवरुन् *tōvạrun*, तोवर्यौन् *tōvaryaun*	* look in a fierce way.
क	तोवराव *tōvarāv*	च	तोवरोवुन् *tōvarōvun*, तोवराव्यौन् *tōvarāvyaun*	ditto.
	तोष *tōṣ*	तोषे	[तुठ् *tūṭh°*], तोथ्यौव् *tōṭhyauv*, [तोछ्यौव् *tōchyauv*]	be satisfied.
	त्रकर *trakar*	कर्कशीभवने	त्रकर्यौव् *trakaryauv*	be hard.
क	त्रकराव *trakarāv*	कर्कशीकरणे	त्रकरोवुन् *trakarōvun*, त्रकराव्यौन् *trakarāvyaun*	make hard.
क	त्रगनाव *trag°nāv*	त्रिगुणीकरणे	त्रगनोवुन् *trag°nōvun*, त्रगनाव्यौन् *trag°nāvyaun*	make three-fold.
	त्रछ् *traṭs*	भये	त्रछ्यौव् *traṭsyauv*	fear.
क	त्रछराव *traṭs°rāv*	त्रासने	त्रछरोवुन् *traṭs°rōvun*, त्रछराव्यौन् *traṭs°rāvyaun*	cause to fear.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	त्रप *trap*	आच्छादने	त्रपुन् *trapun*, त्रप्यौन् *trapyaun*	cover up, close.
क	त्रुपुर *trupur*	च	त्रुपुरुन् *trupurun*, त्रुपुर्यौन् *trupuryaun*	ditto.
	त्रस *tras*	भये	त्रस्यौव् *trasyauv*	fear.
क	त्रसराव *trasᵊrāv*	त्रासने	त्रसरोवुन् *trasᵊrōvun*, त्रसराव्यौन् *trasᵊrāvyaun*	cause to fear.
क	त्राव *trāv*	त्यागे	त्रोवुन् *trōvun*, त्राव्यौन् *trāvyaun*	*let go.
क	त्रुक *truk*	कवलच्छेदने भक्षणे च	त्रुकुन् *trukun*, त्रुच्यौन् *trucyaun*	cut to pieces, eat.
क	त्रोम्ब *trŏmb*	सूचीघाते	त्रोम्बुन् *trombun*, त्रोम्ब्यौन् *trŏmbyaun*	prick.
क	त्रोम्बव *trŏmbav*	च	त्रोम्बवुन् *trŏmbavun*, त्रोम्बव्यौन् *trŏmbavyaun*	ditto.
	त्रोश *trŏç*	कठिनीभवने	त्रोश्यौव् *trŏçyauv*	be hard.
क	त्रोशराव *trŏçᵊrāv*	कठिनीकरणे	त्रोशरोवुन् *trŏçᵊrōvun*, त्रोशराव्यौन् *trŏçᵊrāvyaun*	make hard.
	त्रोर *trŏr*	विस्फोटादिकाठिन्ये	त्रोर्यौव् *troryauv*	be hardened (of an opened boil, &c.)
	थक *thak*	श्रमे	थकु, थच्यौव्	*be weary.
क	थज़र *thaṣᵊr*	उच्चीकरणे	थज़रुन् *thaṣᵊrun*, थज़र्यौन् *thaṣᵊryaun*	make high.

क	थ॒स्राव *thaṣᵊrāv*	च	थ॒स्रोवुन् *thaṣᵊrōvun*, थ॒स्राव्योन् *thaṣᵊrā-vyaun*	make high.
	थद् *thad*	उन्नतीभवने	थद्यौव् *thadyauv*	*be high.
	थम *tham*	[illegible]	थम्यौव् *thamyauv*	be at rest.
	थर *thar*	कम्पने	थर्यौव् *tharyauv*	tremble.
क	थल *thal*	शाखाच्छेदने	थलुन् *thaḷun*, थज्योन् *thajyaun*	trim branches.
क	थव *thav*	स्थापने	थवुन् *thaṿun*, थव्योन् *thavyaun*	set up.
	थाव *thāv* इति केचित्	च	थोवुन् *thōvun*, थाव्योन् *thāvyaun*	*ditto.
	थँथर *thą̃thar*	त्वरायाम्	थँथर्यौव् *thą̃tharyauv*	be in a hurry.
	थार *thār*	त्वरायाम्	थार्यौव् *thāryauv*	ditto.
क	थ्यक *thyak*	श्लाघायाम्	थ्यकुन् *thyaḳun*, थ्योन् *thĕcyaun*	*praise oneself falsely, boast.
क	थिप *thip*	ताडने	थ्युपुन् *thyupun*, थिप्योन् *thipyaun*	beat, slap.
क	थ्वक *thŏk*	निष्ठीवने	थकुन् *thokun*, थ्वच्योन् *thŏcyaun*	spit.
क	थुर *thur*	घटने	थुरुन् *thurun*, थुर्योन् *thuryaun*	*form (a pot, used of potters).

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	दग् *dag*	घातने	दगुन् *dagun*, दज्योन् *dajyaun*	*beat, pound.
	दज् *das*	भस्मीभवने	दडु *dad°*, दज़ोव् *dasauv*	*be burnt.
क	दडुराव *dad°rāv*	क्षीणीकरणे	दडुरोवुन् *dad°rövun*, दडुराव्योन् *dad°rāvyaun*	make wasted, make weak.
क	दप *dap*	आज्ञायां वचने च	दपुन् *dapun*, दप्योन् *dapyaun*	*say, order.
क	दबव *dabav*	भूमिक्षेपे	दबवुन् *dabavun*, दबव्योन् *dabavyaun*	press down to the ground.
आ	दम *dam*	वाताग्निशब्दयोः	दमुन् *damun*, दम्योन् *damyaun*	roar (of wind on fire).
	दर *dar*	स्थैर्यविस्मृतिवर्षनिरोधेषु	दर्योव् *daryauv*	be steady, (2) remember, (3) stop raining.
क	दर्र *darr*	स्थिरीकरणे	दर्रुन् *darrun*, दर्र्योन् *darryaun*	make steady.
क	दल *dal*	विदारणे	दलुन् *dalun*, दज्योन् *dajyaun*	tear in pieces.
आ	दव *dav*	शीघ्रगतौ	दवुन् *davun*, दव्योन् *davyaun*	*run.
क	दस *das*	घातने	दसुन् *dasun*, दस्योन् *dasyaun* or दसोन् *dasaun*	beat.
क	दाञर *dāñ°r*	ध्याने	दाञरुन् *dāñ°run*, दाञर्योन् *dāñ°ryaun*	consider, reflect.

क	दांञराव *dãñᵃrāv*	च	दांञरोवुन् *dãñᵃrōvun*, दांञराव्योन् *dãñᵃrāvyaun*	consider, reflect.
क	दार *dār*	धारयोधारयोः	दोरुन् *dōrun*, दार्योन् *dāryaun*.	* place, lend money.
क	दाव *dāv*	दापने	दोवुन् *dōvun*, दाव्योन् *dāvyaun*	cause to give.
क	दि *di*	दाने	द्युतुन् *dyutun*, दित्सोन् *ditsaun*	* give.
क	दगव *dŏgav*	बवचघने	दगवुन् *dŏgavun*, दगव्योन् *dŏgavyaun*	husk (grain).
क	दग्नाव *dŏgᵃnāv*	द्विगुणीकरणे	दग्नोवुन् *dŏgᵃnōvun*, दग्नाव्योन् *dŏgᵃnāvyaun*	double.
	ददर *dŏdar*	जीर्णीभवने	ददर्योव् *dŏdaryauv*	* rot.
क	ददराव *dŏdarāv*	जीर्णीकरणे	ददरोवुन् *dŏdarōvun*, ददराव्योन् *dŏdarāvyaun*	cause to rot.
क	दबर *dŏbᵃr*	भूमिक्षेपे	दबरुन् *dŏbᵃrun*, दबर्योन् *dŏbᵃryaun*	* bury, hide in the ground.
क	दबराव *dŏbᵃrāv*	च	दबरोवुन् *dŏbᵃrōvun*, दबराव्योन *dŏbᵃrāvyaun*	ditto.
क	दय *dŏy*	दोहने	दयुन् *doyun*, दय्योन् *dŏyyaun*	* milk.
	दस *dŏṣ*	स्रवने	दसु *doṣᵘ*, दस्योव् *dŏṣyauv*	trickle.
क	दुन्छर *dūntshᵃr*	पृथक्करणे	दुन्छरुन् *dūntshᵃrun*, दुन्छर्योन् *dūntshᵃryaun*	separate.
क	दुन्छराव *dūntshᵃrāv*	च	दुन्छरोवुन् *dūntshᵃrōvun*, दुन्छराव्योन् *dūntshᵃrāvyaun*	ditto.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
	दूर dūr	दूरीभवने	दूर्यौव् dūryauv	be distant.
क	दोन dōn	पिचुविवरणे	दूनुन्, dūnun, दोञ्योन् dōñaun	* card cotton.
	दोर dōr	गतिचातुर्ये	दोर्यौव् dōryauv	* run.
क	दन d^{e}n	रजआदिरजोपहरणे	दनुन् d^{e}nun, दञोन् d^{e}ñaun	* shake out dust, disperse.
क	दनव d^{e}nav	च	दनवुन् d^{e}navun, दनवोन् d^{e}navyaun	ditto.
क	दय d^{e}y	वैमनस्ये	दयुन् d^{e}yun, दय्योन् d^{e}yyaun	regret.
क	द्रुक druk	क्रीडायाम्	द्रुकुन् drukun, द्रुच्योन् drucyaun	play.
	द्रुग drug	[illegible]	द्रुग्यौव् drugyauv	be dear, expensive.
क	द्रुगराव drūg^{e}rāv	दुर्लभीकरणे	द्रुगरोवुन् drug^{e}rōvun, द्रुगराव्योन् drug^{e}rāvyaun	make dear, expensive.
क	दश्राव d^{e}ṣrāv	दोषदाने	दश्रोवुन् d^{e}ṣrōvun, दश्राव्योन् d^{e}ṣrāvyaun	blame.
	द्रेठ drēṭh	काठिन्ये	द्रेठ्यौव् drēṭhyauv	be hard.
आ	नच् naṭs	नर्तने	नचुन् naṭsun, नच्योन् naṭsaun	* dance.
क	नञर nạñ^{e}r	नग्नीकरणे	नञरुन् nạñ^{e}run, नञर्योन् nạñ^{e}ryaun	make naked.

क	नञ्राव *naññerāv*	ञ	नञ्रोवुन् *naññerōvun*, नञ्राव्योन् *naññerā-vyaun*	make naked.
	नट *naṭ*	कम्पे	नट्योव् *naṭyauv*	* tremble.
क	नट्राव *naṭerāv*	कम्पने	नट्रोवुन् *naṭerōvun*, नट्राव्योन् *naṭerāvyaun*	cause to shake, wave.
	नन *nan*	नग्नीभवने	नन्योव् *nanyauv*	be naked.
आ	नप *nap*	उत्कोचदाने	नपुन् *napun*, नप्योन् *napyaun*	bribe.
	नम *nam*	नम्रीभवने	नम्योव् *namyauv*	* bend, bow.
	नव *nav*	अतिशयीभवने नूतनतायां च	नव्योव् *navyauv*	be excessive, be new.
	नश *naç*	अदर्शने	[नूठ् *nūṭhu*], नश्योव् *naçyauv*	* disappear.
क	नहाव *nahāv*	क्रियाघाते	नहोवुन् *nahōvun*, नहाव्योन् *nahāvyaun*	* obliterate (writing) put a stop to.
	नांठ *nāṭh*	निष्फलीभवने	नांठ्योव् *nāṭhyauv*	be fruitless.
	नांप *nāp*	दीप्तौ	नांप्योव् *nāpyauv*	shine.
क	नाव *nāv*	शोधने	नोवुन् *nōvun*, नाव्योन् *nāvyaun*	clean, polish.
क	नाश्र *nāçer*	नाशने	नाश्रुन् *nāçerun*, नाश्र्योन् *nāçaryaun*	destroy.
क	नाश्राव *nāçerāv*	ञ	नाश्रोवुन् *nāçerōvun*, नाश्राव्योन् *nāçerā-vyaun*	ditto.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	नि *ni*	हरणे	न्यून् *nyün*, नियौन् *niyaun*	* take.
	निक *nik*	अल्पीभवने	निक्यौव् *nikyauv*	* become small.
क	निकर् *nikᵉr*	खण्डशः करणे	न्युकरुन् *nyukᵉrun*, निकर्यौन् *nikᵉryaun*	break to pieces.
	निकराव *nikᵉrāv*	च	निकरोवुन् *nikᵉrōvun*, निकराव्यौन् *nikᵉrā-vyaun*	* ditto.
क	न्यङ्गल *nyaŋgal*	निगरणे	न्यङ्गलुन् *nyaŋgalun*, न्यङ्गज्यौन् *nyaŋgajyaun*	swallow.
क	न्यत *nyat*	पशुरोमकृन्तने	न्यतुन् *nyatun*, न्यचौन् *nyatsaun*	* shear (animals).
क	न्यवाद *nyawāz*	निवेदने	न्यवोजुन् *nyawōzun*, न्यवाज़ौन् *nyawāzaun*	address.
	नील *nil*	हरितीभवने	नील्यौव् *nīlyauv*	become blue.
क	न्यमर् *nŏmᵉr*	नमीकरणे	न्यमरुन् *nŏmᵉrun*, न्यमर्यौन् *nŏmᵉryaun*	* cause to bow.
क	न्यमराव *nŏmᵉrāv*	च	न्यमरोवुन् *nŏmᵉrōvun*, न्यमराव्यौन् *nŏmᵉrā-vyaun*	ditto.
क	न्यवर् *nŏvᵉr*	अतिशयीकरणे	न्यवरुन् *nŏvᵉrun*, न्यवर्यौन् *nŏvᵉryaun*	make excessive.
क	न्यवराव *nŏvᵉrāv*	च	न्यवरोवुन् *nŏvᵉrōvun*, न्यवराव्यौन् *nŏvᵉrā-vyaun*	ditto.

क	नेछव *nĕchav*	ख्यातीकरणे	नेछवुन् *nĕchąvun*, नेछव्योन् *nĕchavyaun*	proclaim.
	नेर *nĕr*	निर्गमने	द्राव् *drāv*, द्रायौव् *drāyauv*	* go forth.
क	नोमृर *nōmᵊr*	संक्षेपीकरणे	नूमृरुन् *nūmᵊrun*, नोमृर्योन् *nōmᵊryaun*	abstract, abridge.
क	नोमृराव *nōmᵊrāv*	च	नोमृरोवुन् *nōmᵊrōvun*, नोमृराव्योन् *nōmᵊrāvyaun*	ditto.
क	न्याव *nyāv*	धारणे	न्योवुन् *nyōvun*, न्याव्योन् *nyāvyaun*	cause to take.
	पक *pak*	गतौ	पकु *pąk**, पच्यौव् *pacyauv*	* go.
क	पछताव *pachatāv*	पश्चात्तापे	पछतोवुन् *pachatōvun*, पछताव्योन् *pachatāvyaun*	regret.
क	पछान *pachān*	उपलक्षणे	पछोनुन् *pachōnun*, पछाञोन् *pachāñaun*	recognize.
	पच *pats*	ऋणविश्वासे	पचु *pąts**, पचौव् *patsauv*	trust with a loan.
क	पंज़र *pąjᵊr*	धारेद्य सीवने	पंज़ुरुन् *pąjᵊrun*, पंज़र्योन् *pajᵊryaun*	fell a hem (in sewing).
क	पंज़राव *pąjᵊrāv*	च	पंज़रोवुन् *pąjᵊrōvun*, पंज़राव्योन् *pajᵊrāvyaun*	ditto.
	पज़ *pas*	युक्तीभवने सत्याविर्भावे च	पज़्यौव् *pazyauv*	be fit, turn out to be true.
क	पंज़र *pąsᵊr*	सत्याविष्करणे	पंज़ुरुन् *pąsᵊrun*, पंज़र्योन् *pąsᵊryaun*	show to be true.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	पंज़राव *paserāv*	च	पंज़रोवुन् *paserövun*, पंज़राव्यौन् *paserāvyaun*	show to be true.
	पट *pat*	प्राप्तौ	पट्यौव् *patyauv*	obtain.
क	पटाव *patāv*	गतौ	पटोवुन् *patövun*, पटाव्यौन् *patāvyaun*	go.
	पठ *path*	सिद्धाव्	पठ्यौव् *pathyauv*	be successfully complete.
क	पंठर् *pather*	संस्कारे मीनादिशोधने च	पंठरुन् *pathrun*, पंठर्यौन् *patheryaun*	clean, gut fishes.
क	पंठराव *patherāv*	संस्कारे शोधने च	पंठरोवुन् *patherövun*, पंठराव्यौन् *patherāvyaun*	ditto.
क	पद *pad*	कुत्सिते शब्दे	पंदुन् *padun*, पज्यौन् *pajyaun*	break wind.
	पप *pap*	परिपाके	पप्यौव् *papyauv*	ripen.
क	पय *pay*	भ्राष्ट्रादिपाके	पंयुन् *payun*, पय्यौन् *payyaun*	roast (metals, &c.), burn (bricks).
क	पर *par*	पठने	पंरुन् *parun*, पर्यौन् *paryaun*	*read.
क	पर्खाव *parkhāv*	परीक्षायाम्	पर्खोवुन् *parkhövun*, पर्खाव्यौन् *parkhāvyaun*	test.
क	पर्ज़ंन *parzan*	उपलक्षणे	पर्ज़ंनुन् *parzanun*, पर्ज़ंज्यौन् *parzañaun*	*recognize.

क	पर्ज़नाव् parzanāv	च	पर्ज़नोवुन् parzanōvun, पर्ज़नाव्यौन् parzanā-vyaun	*recognize.
क	प्रज़न् prazan	च	प्रज़नुन् prazạnun, प्रज़ञौन् prazañaun	ditto.
क	पल् pal	गुप्तदाने	पलुन् pạlun, पज्यौन् pajyaun	give privately.
	पलज़् palaz	उपसेवायाम्	[पलज़् palạz*], पलज़्यौव् palazyauv	be useful.
	पलट् palat	द्रवीभवने	[पलट् palạt*], पलट्यौव् palatyauv	melt, deliquesce.
क	पश् paç	विषादे	पशुन् paçun, पश्यौन् paçyaun	make sorrowful.
	पष्प् paṣp	क्षरणे	पष्प्यौव् paṣpyauv	*drip.
	पाकन् pākan	विस्फोटादिपाके	पाकन्यौव् pākanyauv	roast grain (pop-corn.)
क	पाकव् pākav	पचने	पाकवुन् pākạvun, पाकव्यौन् pākavyaun	*cook.
क	पाज़् pāz	निःसारणे	पोज़ुन् pōzun, पाज़्यौन् pāzyaun	bring out from.
	पाथ् pāth	सद्भावे	पाथ्यौव् pāthyauv	be, become.
क	पार् pār	केशवेणीकरणे पणक्षापने च	पोरुन् pōrun, पार्यौन् pāryaun	*tie the hair, toss for an innings, &c.
क	पाल् pāl	रक्षणे	पोलुन् pōlun, पाल्यौन् pājyaun	protect.
क	पाव् pāv	पातने	पोवुन् pōvun, पाव्यौन् pāvyaun	*cause to fall, fell.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
भा	पासृर *pās^{e}r*	धिक्करणे	पासृरुन् *pās^{e}run*, पासृर्यौन् *pās^{e}ryaun*	blame.
क	पासृराव *pās^{e}rāv*	च	पासृरोवुन् *pās^{e}rōvun*, पासृराव्यौन् *pās^{e}rāvyaun*	ditto.
	पि *pi*	पतने	प्यौव् *pyauv*	* fall.
भा	पिट *piṭ*	परिदेवने	प्युटुन् *pyuṭun*, पिच्यौन् *picyaun*	lament.
क	पिटराव *piṭ^{e}rāv*	दीनीकरणे	पिटरोवुन् *piṭ^{e}rōvun*, पिटराव्यौन् *piṭ^{e}rāvyaun*	cause to lament.
क	प्यतर *pyatar*	पालने	प्यतरुन् *pyatarun*, प्यतर्यौन् *pyataryaun*	protect.
	प्यद *pyad*	ज्ञातताथाम्	प्यद्यौव् *pĕdyauv*	be cognisant of.
	पिल *pil*	प्राप्तौ	पिल्यौव् *pilyauv*	be possible, arrive at.
क	पिलन *pilan*	प्रापणे	पिलनुन् *pilanun*, पिलन्यौन् *pilañaun*	cause to arrive, convey.
क	प्यव *pyav*	पाकार्थमग्न्यारम्भे	प्यवुन् *pyavun*, प्यव्यौन् *pĕvyaun*	light fire for cooking.
	पिशल *piçal*	पेशलीभवने	पिशल्यौव् *piçalyauv*	be soft.
	पिस *pis*	पाकेन बहिर्निःसरणे	पिस्यौव् *pisyauv*	boil over.
क	पिह *pih*	संचूर्णने	प्युहुन् *pyuhun*, पिश्यौन् *piçyaun*	* grind.
	पीर *pīr*	मेदुरताथाम्	पीर्यौव् *pīryauv*	be smooth, slippery.

	पीड *pīṭ*	खेदात्समीयते	पीड्यौव् *pīṭyauv*	wait wearily.
क	पीठर् *pīṭhᵊr*	सहितं प्रतिक्षेपणे	प्यूठ्रुन् *pyūṭhᵊrun*, पीठ्र्यौन् *pīṭhᵊryaun*	blame and instruct at once.
क	पीठ्राव *pīṭhᵊrāv*	च	पीठ्रोवुन् *pīṭhᵊrōvun*, पीठ्राव्यौन् *pīṭhᵊrāvyaun*	ditto.
क	पीनव *pīnav*	प्रसावने	पीनवुन् *pīnạvun*, पीनव्यौन् *pīnavyaun*	bear (young).
च	पुच़न *putsan*	पुष्पादिखण्डशः करणे	पुच़नुन् *putsạnun*, पुच़ञौन् *putsañaun*	pluck flowers, &c., to pieces.
	पुन *pun*	शापसाफल्ये	[पुन् *pun*ᵘ], पुन्यौव् *punyauv*	come true (of a curse).
क	पोन्द *pŏnd*	क्षुते	पोन्दुन् *pondun*, पोञ्ज्यौन् *pŏñjyaun*	sneeze.
	पोल *pŏl*	दौर्बल्ये	पोल्यौव् *pŏlyauv*	be weak.
क	पुश़र् *puçᵊr*	अर्पणे	पुश़्रुन् *puçᵊrun*, पुश़्र्यौन् *puçᵊryaun*	* make over (to any one).
क	पुश़्राव *puçᵊrāv*	च	पुश़्रोवुन् *puçᵊrōvun*, पुश़्राव्यौन् *puçᵊrāvyaun*	* ditto.
क	पूज़ *pūs*	पूजायाम्	पूज़ुन् *pūzun*, पूज़ौन् *pūzaun*	worship.
क	पूठर् *pūṭhᵊr*	स्थूलीकरणे	पूठ्रुन् *pūṭhᵊrun*, पूठ्र्यौन् *pūṭhᵊryaun*	make fat.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	पूठ्राव *pūṭhᵃrav*	च	पूठ्रोवुन् *pūṭhᵃrōvun*, पूठ्राव्यौन् *pūṭhᵃrā-vyaun*	make fat.
क	पूर् *pūr*	पूरणे	पूरुन् *pūrun*, पूर्यौन् *pūryaun*	fill.
	पेड *pēḍ*	निर्यासे	पेड्यौव् *pēḍyauv*	* exude.
क	पैर् *pair*	अलंकरणे	पैरुन् *pairun*, पैर्यौन् *pairyaun*	* adorn.
	पोठ *pōṭh*	स्थूलीभवने	पोठ्यौव् *pōṭhyauv*	be fat.
	पोर् *pōr*	पर्याप्तावार्द्रतयोः	पोर्यौव् *pōryauv*	be competent, be dry.
क	पोरव *pōrav*	बाधने	पोरवुन् *pōrᵃvun*, पोरव्यौन् *pōravyaun*	oppress.
	पोष *pōṣ*	पर्याप्ततायाम्	पूष *pūṣᵘ*, पोष्यौव् *pōṣyauv*	* be competent, victo-rious.
	प्रकट *prakhᵃṭ*	प्रकटने	प्रकट्यौव् *prakᵃṭyauv*	be manifest.
क	प्रज़न *prazan*	उपलक्षणे	प्रज़नुन् *prazᵃnun*, प्रज़न्यौन् *prazañaun*	recognize.
क	प्रज़नाव *prazanāv*	च	प्रज़नोवुन् *prazanōvun*, प्रज़नाव्यौन् *prazanā-vyaun*	ditto.
	[प्रज़ल *prazal*	प्रज्वलने	प्रज़ल्यौव् *prazalyauv*	shine.]

	प्रन *pran*	वैशद्ये	प्रन्यौव् *pranyauv*	* be clean and white.
	प्रय *pray*	प्रीणने	प्रेय् *pray**, प्रय्यौव् *prayyauv*.	be pleased.
	प्रस *pras*	प्रसवे	प्याव् *pyāv*	* be born.
क	प्राट *prāṭ*	खनने	प्रोटुन् *prōṭun*, प्राच्यौन् *prācyaun*	dig.
	प्राण *prāṇ*	पुराणीभवने	प्राण्यौव् *prāṇyauv*	be old.
	प्रार *prār*	समीक्षणे	[प्रोर् *prōr**], प्रार्यौव् *prāryauv*	* wait.
क	प्राव *prāv*	प्राप्तौ	प्रोवुन् *prōvun*, प्राव्यौन् *prāvyaun*	* obtain.
क	प्रिण *priṇ*	उपालम्भे	प्र्युणुन् *pryuṇun*, प्रिञौन् *priñaun*	reproach.
क	प्रिछ *pritsh*	पृच्छायाम्	प्र्युछुन् *pryutshun*, प्रिछौन् *pritshaun*	* ask.
क	प्रिंज़ *prins*	प्रेरणे	प्र्युंज़ुन् *pryunzun*, प्रिंज़ौन् *prinzaun*	send.
क	फक *phak*	सक्त्वादिभक्षणे	फकुन् *phakun*	(?) eat *sattū*; (usually) spit out after chewing.
	फट *phaṭ*	काष्ठभेदाङ्कुरोद्भेदयोर्जलनिमज्जनादिषु च	फट् *phaṭ**, फच्यौव् *phacyauv*	split (of wood) (neut.) sprout (of a plant), sink into water.
	फब *phab*	प्रभवीभवने	फब्यौव् *phabyauv*	be excellent.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
	फर *phar*	चौर्ये	फर् *phar*^{e}, फर्यौव् *pharyauv*	be stolen, be a cause of loss to.
क	फर्काव *pharkāv*	अर्थोपसर्जने	फर्कोवुन् *pharkövun*, फर्काव्यौन् *pharkāvyaun*	enquire into the meaning, enquire.
	फल *phal*	वस्त्रजीर्णत्वे शाखफलविभागयोः	फल् *phal*^{u}, फज्यौव् *phajyauv*	*become old (of clothes), bear fruit, be divided.
	फस *phas*	बद्धीभवने	फसु *phas*^{e}, फसौव् *phasauv*	be entangled, caught.
क	फसर *phas*^{e}*r*	बद्धीकरणे	फसरुन् *phas*^{e}*run*, फसर्यौन् *phas*^{e}*ryaun*	entangle, catch in anything.
क	फासर *phās*^{e}*r*	च	फासरुन् *phās*^{e}*run*, फासर्यौन् *phās*^{e}*ryaun*	ditto.
क	फासराव *phās*^{e}*rāv*	च	फासरोवुन् *phās*^{e}*rövun*, फासराव्यौन् *phās*^{e}*rāvyaun*	ditto.
	फहर *phahar*	पारुष्ये	फहर्यौव् *phaharyauv*	be hard.
आ	फांग *phãg*	शिशुमार्जाररोदने	फोंगुन् *phõgun*, फांज्यौन् *phãjyaun*	cry (of children), mew.
क	फान *phān*	निःशेषीकरणे	फोनुन् *phōnun*, फाञौन् *phāñaun*	carry away totally.

	फांफल *phā̃phal*	क्रियायोग्योभवने	फांफल्यौव् *phā̃phalyauv*	be fit for any work.
क	फालव *phālav*	काष्ठभेदने	फालवुन् *phālạvun*, फालव्योन् *phālavyaun*	split (wood) (act.)
	फिच् *phits*	विस्मरणे	फिच्यौव् *phitsauv* [फिच्यौव् *phitsyauv*]	forget.
क	फ्यचव *phyatsav*	चप्रत्यक्षहरणे	फ्यचवुन् *phyatsạvun*, फ्यचव्योन् *phyatsavyaun*	take secretly.
क	फिर *phir*	पुस्तकपत्राभ्यासानां परिवर्तने	फ्युरुन् *phyurun*, फिर्योन् *phiryaun*	*turn over (pages), call to memory, pour from one vessel to another.
क	फिरव *phirav*	भ्रामणे	फिरवुन् *phirạvun*, फिरव्योन् *phiravyaun*	cause to go round.
क	फ्यच *phyaç*	ओष्ठादिलेहने	फ्यचुन् *phyaçun*, फेच्योन् *phēçyaun*	lick the lips or the like.
	फेच *phēç*	च	फ्यूचुन् *phyūçun*, फेच्योन् *phēçyaun*	lick the lips or the like.
क	फुक *phuk*	ज्वालाप्रदीपने	फुकुन् *phukun*, फुच्योन् *phucyaun*	*blow a fire (with the mouth to make it burn).
क	फुकार *phukār*	कोपालापे	फुकोरुन् *phukōrun*, फुकार्योन् *phukāryaun*	speak in anger.
	फुट *phuṭ*	भङ्गे	फुट *phuṭª*, फुच्यौव् *phucyauv*	*be broken.
क	फुटर *phuṭªr*	भञ्जने	फुटरुन् *phuṭªrun*, फुटर्योन् *phuṭªryaun*	*break.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
	फुट्राव phuṭ°rāv	भ	फुट्रोवुन् phuṭ°rōvun फुट्राव्योन् phuṭ°rā-vyaun	*break.
	फ्वल phōll	विकसने	फ्वल् pholl° फ्वज्योव् phōjjyauv	*expand (of a flower).
आ	फुश phuç	अन्तःकोपे	फुश्योव् phuçyauv	be inwardly angry.
	फुह phuh	भ	फुह्योव् phuhyauv	ditto.
क	फूँक phũk	आघ्राणे	फूँकुन् phũkun, फूँच्योन् phũcyaun	smell.
	फेर phēr	भ्रमणविकृतिभवनपश्चात्ताप-वैलोम्येषु	फ्यूर् phyūr°, फेर्योव् phēryauv	*go round, rot, regret, be inverted.
	फोर phōr	स्फुरणे	[फूर् phūr°], फोर्योव् phōryauv	quiver.
क	फ्यार phyār	रसनिष्कासने	फ्योरुन् phyōrun, फ्यार्योन् phyāryaun	strain.
आ	फ्रक ph°rak	उच्छ्वासनिःश्वासयोः	फ्रकुन् ph°rạkun, फ्रच्योन् ph°racyaun.	breath violently, be out of breath.
क	बक bak	भषणे	बकुन् bạkun, बच्योन् bacyaun	bark, growl, speak angrily.
क	बगार bagār	भर्जने	बगोरुन् bagōrun, बगार्योन् bagāryaun	fry in oil, &c.

	बच bac	बन्धनात्ततायाम्	बच्यौव् bacyauv	*escape.
क	बंच्राव bạc^{e}rāv	भयाद्रिरक्षणे	बंच्रोवुन् bạc^{e}rōvun, बंच्राव्यौन् bạc^{e}rāvyaun	protect.
क	बज् baz	सेवायां खेदने च	बंजुन् bạzun, बज्यौन् bazaun	*serve, fry in oil, &c.
	बड baḍ	गतिवृद्ध्योः	बड्यौव् baḍyauv	*go, be great.
क	बडाव baḍāv	गतिशमनयोः	बडोवुन् baḍōvun, बडाव्यौन् baḍāvyaun	*go, (neut.) quell, (act.) extinguish.
क	बंड्र bạḍ^{e}r	वर्धने	बंड्रुन् bạḍ^{e}run, बंड्र्यौन् bạḍ^{e}ryaun	cause to be great, increase.
क	बंड्राव bạḍ^{e}rāv	च	बंड्रोवुन् bạḍ^{e}rōvun, बंड्राव्यौन् bạḍ^{e}rāvyaun	*ditto.
क	बंड्राव bạd^{e}rāv	पूपाकारपाके	बंड्रोवुन् bạd^{e}rōvun, बंड्राव्यौन् bạd^{e}rāvyaun	bake bread.
	बन ban	भवने	बन्यौव् banyauv	*be.
क	बंझ्र bạnz^{e}r	विभाजने	बंझ्रुन् bạnz^{e}run, बंझ्र्यौन् bạnz^{e}ryaun	*divide, [sell cheaply.]
क	बंझ्राव bạnz^{e}rāv	च	बंझ्रोवुन् bạnz^{e}rōvun, बंझ्राव्यौन् bạnz^{e}rāvyaun	ditto.
क	बर bar	पूरणे वियोगदैन्ये च	बंरुन् bạrun, बर्यौन् baryaun	*fill, pine in absence.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanscrit Meaning.	Past and Aorist.	English Meaning.
क	बंर्काव *bąrkāv*	पातने	बंर्कोवुन् *bąrkōvun*, बंर्काव्योन् *bąrkāvyaun*	cause to fall.
	बल *bal*	चारोग्ये प्रापने च	बल्योव् *balyauv*	*be convalescent, live.
क	बंलॖर *bąl^{a}r*	चारोग्यीकरणे	बंलॖरुन् *bąl^{a}run*, बंलॖर्योन् *bąl^{a}ryaun*	cure.
क	बंलॖराव *bąl^{a}rāv*	च	बंलॖरोवुन् *bąl^{a}rōvun*, बंलॖराव्योन् *bąl^{a}rāvyaun*	ditto.
	बस *bas*	निवासे	बंसॖ *bąs^{a}*, बसोव् *basauv*	* dwell.
	बसन *basan*	पीतीभवने	बसन्योव् *basanyauv*	be yellow.
	बहर *bahar*	शूरतायाम्	बहर्योव् *baharyauv*	be brave.
	बाखन *bākhan*	बुद्धिभ्रंशे	बाखन्योव् *bākhanyauv*	be mistaken.
क	बांगॖर *bāg̣^{a}r*	विभाजने	बांगॖरुन् *bāg̣^{a}run*, बांगॖर्योन् *bāg̣^{a}ryaun*	* divide.
क	बांजॖर *bāj̣^{a}r*	च	बांजॖरुन् *bāj̣^{a}run*, बांजॖर्योन् *bāj̣^{a}ryaun*	ditto.
क	बांगॖराव *bāg̣^{a}rāv*	च	बांगॖरोवुन् *bāg̣^{a}rōvun*, बांगॖराव्योन् *bāg̣^{a}rāvyaun*	ditto.
क	बांजॖराव *bāj̣^{a}rāv*	च	बांजॖरोवुन् *bāj̣^{a}rōvun*, बांजॖराव्योन् *bāj̣^{a}rāvyaun*	ditto.

	बाद् *bād* [ब्राद् *brād*]	प्रबलीभवने	बाद्यौव् *bādyauv*, [ब्राद्यौव् *brādyauv*]	be powerful.
	बाँबर् *bā̃bar*	त्वरायाम्	बाँबर्यौव् *bā̃baryauv*	be quick.
क	बाव *bāv*	अभिप्रायाविष्करणे ईश्वारार्पणे च	बोवुन् *bōvun*, बाव्यौन् *bāvyaun*	* shew, declare one's intentions, devote to God.
	बावज् *bāwaz*	रोचने	बावज्यौव् *bāwazyauv*	be preferred (usually food).
क	बाष *bāṣ*	उच्चारणे	बोषुन् *bōṣun*, बाष्यौन् *bāṣyaun*	speak.
	बास *bās*	भासने	[बोसु *bōsᵘ*], बास्यौव् *bāsyauv*, बासौव् *bāsauv*	become clear, evident.
	बिगर् *bigar*	विकारे	बिगर्यौव् *bigaryauv*	be spoiled.
क	ब्यञर् *bĕñᵉr*	विवरणे भिन्नीकरणे च	ब्यञरुन् *bĕñᵉrun*, ब्यञर्यौन् *bĕñᵉryaun*	open, separate (act.)
क	ब्यञराव *bĕñᵉrāv*	च	ब्यञरोवुन् *bĕñᵉrōvun*, ब्यञराव्यौन् *bĕñᵉrāvyaun*	ditto.
	ब्यन्न *byann*	भिन्नीभवने	ब्यन्यौव् *bĕnnyauv*	be separate.
	बिय *biy*	पर्युषिते	बिय्यौव् *biyyauv*	be stale.
	ब्यह *byah*	उपवेशने	ब्यूठु *byūṭhᵘ*, बेछ्यौव् *bĕchyauv* (sic)	* sit.
क	बुछ *buch*	दंशक्रियायाम्	बुछुन् *buchun*, बुछ्यौन् *buchyaun*	* bite.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	बुज् *bus*	भर्जने	बुजुन् *busun*, बुज़ौन् *busaun*	* parch (grain).
	ब्वड *bŏḍ*	निमज्जने	ब्वड् *boḍ^{u}*, बव्यौव् *bŏjyauv*	* dive, sink.
	बुड *buḍ*	स्थविरीभवने	बुड्यौव् *buḍyauv*	* be old.
	ब्वव *bŏv*	उत्पत्तौ	ब्वव् *bov^{u}*, बव्यौव् *bŏvyauv*	* be born, grow.
क	बूग *būg*	भोगे	बूगुन् *būgun*, बूज्यौन् *būjyaun*	enjoy.
क	बेछ *bēch*	भिक्षायाम्	ब्यूछुन् *byūchun*, बेछ्यौन् *bēchyaun*	beg.
	बोज़् *bōs*	निशामने	बूज़ुन् *būzun*, बोज़ौन् *bōzaun*	* hear.
क	बोल *bōl*	पक्षिशब्दे	बूलुन् *būlun*, बोज्यौन् *bōjyaun*	sing, speak (of birds).
क	ब्रक *brak*	दंष्ट्राघातकोपयोः	ब्रकुन् *brạkun*, ब्रच्यौन् *bracyaun*	clench with the teeth, be angry.
	ब्रज् *bras*	दीप्तौ	ब्रज्यौव् *brasyauv*	shine.
	ब्रम *bram*	भ्रान्तौ	ब्रम्यौव् *bramyauv*	go round in circles.
क	ब्रमुर *brạm^{e}r*	भुविहरणे	ब्रमुरुन् *brạm^{e}run*, ब्रमुर्यौन् *brạm^{e}ryaun*	mislead.
क	ब्रमुराव *brạm^{e}rāv*	च	ब्रमुरोवुन् *brạm^{e}rōvun*, ब्रमुराव्यौन् *brạm^{e}rā-vyaun*	*mislead.

क	ब्रच *braç*	च	ब्रचुन् *braçun*, ब्रच्योन् *braçyaun*	clench with the teeth, (*not* to be angry).
क	ब्रिछ् *britsh*	परिदेवने	ब्र्युछुन् *bryutshun*, ब्रिछ्योन् *britshaun*	lament.
	ब्रेठ *brēth*	मूर्खीभवने	ब्रेठ्योव् *brēthyauv*	be a fool.
क	मङ्ग *mang*	याचने	मंगुन् *mangun*, मञ्ज्योन् *mañjyaun*	*ask.
क	मचुराव *mats^{e}rāv*	उन्मादने	मचुरोवुन् *mats^{e}rōvun*, मचुराव्योन् *mats^{e}rā-vyaun*	*delude.
क	मठार *mathār*	समीकरणे सान्त्वने च	मठोरुन् *mathōrun*, मठार्योन् *mathāryaun*	make level, calm, con-sole.
क	मण्ड *mand*	वसनार्द्रीकरणालंकरणयोः	मंडुन् *mandun*, मञ्ज्योन् *mañjyaun*	*knead clothes in water to soften and clean them, adorn.
	मत *mat*	उन्मादे	मत्योव् *matyauv*	*be mad, foolish.
क	मथ *math*	मर्दने	मथुन् *mathun*, मछ्योन् *matshaun*	*pound, beat, churn.
क	मनव *manav*	कोपापनयने	मनवुन् *manavun*, मनव्योन् *manavyaun*	calm an angry person.
क	मंझुर *manz^{e}r*	विकलीकरणे	मंझुरुन् *mans^{e}run*, मंझुर्योन् *mans^{e}ryaun*	make imperfect, dim-inish.
क	मंझुराव *mañs^{e}rāv*	च	मंझुरोवुन् *mans^{e}rōvun*, मंझुराव्योन् *mans^{e}rā-vyaun*	ditto.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	मन्द *mand*	मथने	मंन्दुन् *mandun*, मञ्जौन् *manzaun*	churn.
	मन्दछ *mandach*	मन्दाचे	मन्दछ्यौव् *mandachyauv*	*be ashamed.
	ममल *mamal*	निश्चेतने	ममल्यौव् *mamalyauv*	*be asleep (of a limb).
क	मर *mar*	मरणसंधापनयोः	मूद् (संधापने मंरुन्) *mūd*, die, (*marun*, unite), म्वयौव् *mŏyauv*	die, unite, join together.
	मर्च् *marts*	चण्डाःकोपे	मर्चौव् *martsauv*	be inwardly wrathful.
क	मर्दाव *mardāv*	विस्फोटादिमर्दने	मर्दोवुन् *mardŏvun*, *mardāvyaun*	rub a boil or pimple.
क	मल *mal*	मर्दने	मंलुन् *malun*, मज्यौन् *majyaun*	*rub, shampoo.
	मष *maṣ*	विस्मृतौ	मंठ् *math*, मछ्यौव् *machyauv*	*forget.
क	मंषर् *maṣ*ᵊ*r*	विस्मारणे	मंषरुन् *maṣ*ᵊ*run*, मंषर्यौन् *maṣ*ᵊ*ryaun*	cause to forget.
क	मंषराव *maṣ*ᵊ*rāv*	च	मंषरोवुन् *maṣ*ᵊ*rŏvun*, मंषराव्यौन् *maṣ*ᵊ*rāvyaun*	ditto.
क	महार *mahār*	कणशः करणे	महोरुन् *mahŏrun*, महार्यौन् *mahāryaun*	crumble (act.)
क	माज् *māz*	तत्परतायां शोधने च	मोज़ुन् *mŏzun*, माज़ौन् *māzaun*	be intent upon, make clean.

क	मांञ़्राव *māñ^arāv*	स्वीकारकारवे	मांञ़्रोवुन् *māñ^arōvun*, मांञ़्राव्यौन् *māñ^arā-vyaun*	cause to confess.
क	मांज *mãj*	धातुनिर्मलीकरवे	मोंजुन् *mõjun*, मांज्यौन् *mãjyaun*	clean metals, &c.
क	मांड *mãḍ*	मिश्रीकरवे	मोंडुन् *mõḍun*, मांज्यौन् *mãjyaun*	*mingle (act.), knead.
क	मान *mān*	स्वीकरवे	मोनुन् *mōnun*, मान्यौन् *mānaun*	*admit, confess.
क	मार *mār*	मारवे	मोरुन् *mōrun*, मार्यौन् *māryaun*	*kill.
क	मिलव *milav*	संयोजने	मिलवुन् *milavun*, मिलव्यौन् *milavyaun*	*mix, unite.
क	मिलनाव *milanāv*	च	मिलनोवुन् *milanōvun*, मिलनाव्यौन् *milanā-vyaun*	*ditto.
	म्वकल *mŏkal*	मुक्तौ	म्वकल्यौव् *mŏkalyauv*	*be released.
	म्वच़् *mŏts*	अवशेषे	म्वचु *mots*, [म्वतु *mot*], म्वच़्यौव् *mŏtsauv*	remain over and above.
क	मुच़र *mutsar*	उद्घाटने	मुच़रुन् *mutsarun*, मुच़र्यौन् *mutsaryaun*	*open (act.), disclose.
क	मुच़राव *mutsarāv*	च	मुच़रोवुन् *mutsarōvun*, मुच़राव्यौन् *mutsarā-vyaun*	*ditto.
क	मुच *much*	व्रतादित्यागे	मुचुन् *muchun*, मुच्यौन् *muchyaun*	complete a vow.
	म्वट *mŏṭ*	स्थूलीभवने	म्वट्यौव् *mŏṭyauv*	be fat.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	म्वटर् *mŏṭᵊr*	स्थूलीकरणे	म्वटरुन् *moṭᵊrun*, म्वटर्यौन् *mŏṭᵊryaun*	make fat, make thick (by boiling).
	म्वटराव *mŏṭᵊrāv*	च	म्वटरोवुन् *mŏṭᵊrōvun*, म्वटराव्यौन् *mŏṭᵊrāvyaun*	ditto.
	म्वण्ड *mŏṇḍ*	कुण्ठीभवने	म्वण्ड्यौव् *mŏṇḍyauv*	be blunt, dulled, weak.
क	म्वण्डर् *mŏṇḍᵊr*	कुण्ठीकरणे	म्वण्डरुन् *mŏṇḍᵊrun*, म्वण्डर्यौन् *mŏṇḍᵊryaun*	causal of preceding.
	म्वण्डराव *mŏṇḍᵊrāv*	च	म्वण्डरोवुन् *mŏṇḍᵊrōvun*, म्वण्डराव्यौन् *mŏṇḍᵊrāvyaun*	ditto.
	म्वदर् *mŏdᵊr*	मधुरीभवने	म्वदर्यौव् *mŏdᵊryauv*	* be sweet.
क	म्वदराव *mŏdᵊrāv*	मधुरीकरणे	म्वदरोवुन् *mŏdᵊrōvun*, म्वदराव्यौन् *mŏdᵊrāvyaun*	* make sweet.
क	मुन *mun*	धान्यखण्डने	मुनुन् *munun*, मुञौन् *muñaun*	pound (rice).
क	म्वलव *mŏlav*	मूल्यनिश्चयीकरणे	म्वलवुन् *mŏlavun*, म्वलव्यौन् *mŏlavyaun*	settle a price of a thing.
क	मुष *muṣ*	मोषणे	मुषुन् *muṣun*, मुष्यौन् *muṣyaun*	steal.
क	मुस *mus*	अयथाभक्षणे	मुसुन् *musun*, मुस्यौन् *musyaun* or मुसौन् *musaun*	eat improperly.

क	मुसर *musar*	उद्घाटने	मुसरुन् *musarun*, मुसर्यौन् *musaryaun*	open.
क	मुसराव *musarāv*	च	मुसरोवुन् *musarövun*, मुसराव्यौन् *musarā-vyaun*	ditto.
क	मुह *muh*	मोहने	मुहुन् *muhun*, मुह्यौन् *muhyaun*, [मुह्यौन् *muhyaun*]	deceive.
आ	मुन्छर *münṭshar*	प्रतीक्षणे	मुन्छरुन् *münṭsharun*, मुन्छर्यौन् *münṭsha-ryaun*	wait.
आ	मुन्छराव *münṭsharāv*	च	मुन्छरोवुन् *münṭsharövun*, मुन्छराव्यौन् *mün-ṭsharāvyaun*	ditto.
क	मूंत्र *mütr*	मन्त्रावशी [करणे] भवने	मूंत्रुन् *mütrun*, मूंत्र्यौन् *mütryaun*	be subject to a charm.
क	मूंत्राव *mütrāv*	मन्त्रावशीकरणे	मूंत्रोवुन् *mütrövun*, मूंत्राव्यौन् *mütrāvyaun*	make subject to a charm.
क	मुर *mür*	कषी सिम्बुंचे भक्षणे च	मुरुन् *mürun*, मुर्यौन् *müryaun*	shell (peas, &c.), eat.
	मेठ *meṭh*	मधुरीभवने	मेठ्यौव् *meṭhyauv*	* be sweet.
क	मेन *mën*	मापने	म्यूनुन् *myünun*, मेन्यौन् *mënaun*	* measure.
क	मेल *mel*	संगमे	म्यूलु *myül*[u], मेल्यौव् *mejyauv*	* meet.
	मोर *mör*	शमे	मोर्यौव् *möryauv*	be calmed.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	मोरव *mōrav*	पीडासहने	मीरवुन् *mōrạvun*, मीरव्यौन् *mōravyaun*	bear pain (only used in fem.).
क	यतुर *yạtᵊr*	शक्तौ	यतुरुन् *yạtᵊrun*, यतुर्यौन् *yạtᵊryaun*	be able.
क	यतुराव *yạtᵊrāv*	च	यतुरोवुन् *yạtᵊrōvun*, यतुराव्यौन् *yạtᵊrāvyaun*	ditto.
	याप *yāp*	व्याप्तौ	याप्यौव् *yāyyauv*	pervade.
क	यार *yār*	संख्याने	योरुन् *yōrun*, यार्यौन् *yāryaun*	calculate.
	यि *yi*	आगमने	आव् *āv*	* come.
क	येर *yēr*	तन्तुसंताने	य्यूरुन् *yyūrun*, येर्यौन् *yēryaun*	* arrange thread for weaving.
क	रङ्ग *rang*	रञ्जने	रङ्गुन् *rạngun*, रञ्ज्यौन् *rañjyaun*	* colour (act.), dye.
क	रछ *rach*	रक्षायाम्	रछुन् *rạchun*, रछ्यौन् *rachyaun*	* protect.
क	रछ्हुर *rạtshᵊr*	सम्यक्संस्कारे	रछ्हुरुन् *rạtshᵊrun*, रछ्हुर्यौन् *rạtshᵊryaun*	put in complete order.
क	रछ्हुराव *ratshᵊrāv*	च	रछ्हुरोवुन् *rạtshᵊrōvun*, रछ्हुराव्यौन् *rạtshᵊrā-vyaun*	ditto.
क	रट *rat*	ग्रहणे	रटुन् *rạtun*, रट्यौन् *racyaun*	* take.

क	रन *ran*	पाके	रंनुन् *ranun*, रञोन् *rañaun*	* cook.
	रन्स *rans*	प्रीतौ रागे च	रन्स्योव् *ransyauv*	be pleased, show love to.
क	रन्सव *ransav*	प्रीणने	रन्सवुन् *ransavun*, रन्सव्योन् *ransavyaun*	gratify.
क	रन्सनाव *ranzanāv*	च	रन्सनोवुन् *ranzanōvun*, रन्सनाव्योन् *ransanāvyaun*	ditto.
	रम्ब *ramb*	शोभायाम्	रम्ब्योव् *rambyauv*	be beautiful.
	रस *ras*	सरसीभवने	रस्योव् *rasyauv*	be full of juice.
	राव *rāv*	नष्टीभवने	रोवु *rōv**, राव्योव् *rāvyauv*	* be lost.
क	रावर *rāvar*	नष्टीकरणे	रावरुन् *rāvarun*, रावर्योन् *rāvaryaun*	* lose.
क	रावराव *rāvarāv*	च	रावरोवुन् *rāvarōvun*, रावराव्योन् *rāvarāvyaun*	ditto.
क	रिन्सव *rinsav*	पलायते	रिन्सवुन् *rinsavun*, रिन्सव्योन् *rinzavyaun*	escape secretly.
क	रिव *riv*	आलंकारयत्नपरतायाम्	र्युवुन् *ryuvun*, रिव्योन् *rivyaun*	be intent on adorning oneself [lament].
क	रुव *ruv*	रोपणे	रुवुन् *ruvun*, रुव्योन् *ruvyaun*	plant (act.).
	रोच् *rōts*	रोचने	रूच् *rūts**, रोच्योव् *rōtsyauv*	be preferred.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
	रोज़् rōz	स्थितौ	रूद् rūd°, रोज़्योव् rōzauv	* stop, stand.
	रोट rōt	अवरुद्धे	रूट् rūṭ°, रोच्योव् rōcyauv, [रोट्योव् roṭyauv]	be stopped.
	रोष rōṣ	रुषौ	रूठ् rūṭh°, रोछ्योव् rōchyauv	* be angry.
क	र्कव r°kav	भूसंमार्जने	र्कवुन् r°kạvun, र्कव्योन् r°kavyaun	drag along the ground.
	र्ड r°ḍ	दृढीभवने	र्ड्योव् r°ḍyauv	persistently follow.
	र्त r°t	साध्वीभवने	र्त्योव् r°tyauv	be good.
	र्ण r°ṇ	जीर्णीभवने	र्ण्योव् r°ṇyauv	be worn out.
भा	र्स r°s	गमने	र्सुन् r°sun, र्सोन् r°saun	go.
क	लख lakh	अन्तर्नयने	लखुन् lạkhun, लछ्योन् lachyaun	bring inside.
क	लग lag	सङ्गे पीडायां सामञ्जस्ये च	लगु lạgu, लज्योव् lajyauv	* be with, suffer pain, fit.
भा	लङ्ग laṅg	पङ्गूभवने	लङ्गुन् lạṅgun, लञ्ज्योन् lañjyaun	be lame.
	लज़् laz	योग्यतायाम्	लज़्योव् lazauv	be suitable.
क	लडाव laṭāv	गमने	लडोवुन् laṭōvun, लडाव्योन् laṭāvyaun	go.

क	लड *laḍ*	युद्धे	लडुन् *laḍun*, लज्यौन् *lajyaun*	fight.
क	लडाव *laḍāv*	संप्रहारे	लडोवुन् *laḍōvun*, लडाव्यौन् *laḍāvyaun*	use in fight.
क	लतव *latav*	लत्ताघाते	लतवुन् *latavun*, लतव्यौन् *latavyaun*	kick.
क	लतार *latār*	अधिक्षेपे	लतोरुन् *latōrun*, लतार्यौन् *latāryaun*	blame.
क	लद *lad*	वस्तुप्रेषणे प्रासादादिनिर्माणो-र्ध्वीकरणयोः स्त्रावादि-कर्मणि च	लदुन् *laḍun*, लज़ौन् *lazaun*	* send, build, raise, load, wind up string.
क	लब *lab*	प्राप्तौ	लबुन् *labun*, लब्यौन् *labyaun*	* find, get.
क	लम *lam*	आकर्षणे	लमुन् *lamun*, लम्यौन् *lamyaun*	* drag.
	लय *lay*	अर्घणे	लयु *lay*[u], लय्यौव् *layyauv*	be worth.
क	ललव *lalav*	आश्लेषणे	ललवुन् *lalavun*, ललव्यौन् *lalavyaun*	* take to ones breast, protect.
	लस *las*	समायुर्जीवने	लूस्तु *lūst*[u], लाछौव् *lātshauv*	* live long.
	लहन *lahan*	नाडीशिथिलीभवने	लहन्यौव् *lahanyauv*	have a weak pulse.
क	लाग *lāg*	अनुकरणधारणकृषि-संपर्चनेषु	लोगुन् *lōgun*, लाज्यौन् *lājyaun*	* imitate, place, cultivate, unite.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
370 क	लाय *lāy*	चापाते प्रक्षेपे च	लोयुन् *lōyun*, लाय्यौन् *lāyyaun*	* strike, throw to a distance.
क	लार *lār*	स्पर्शानुगमनविशदीकरणेषु	लोरुन् *lōrun*, लार्यौन् *lāryaun*	* touch, follow, polish.
क	लिख *likh*	लेखने	ल्युखुन् *lyukhun*, लिछ्यौन् *lichyaun*	* write.
	ल्यच़् *lyatṡ*	निर्बलीभवने	ल्यच़ौव् *lyatṡauv*	be weak.
क	लिथव *lithav*	मर्दने	लिथवुन् *lithavun*, लिथव्यौन् *lithavyaun*	rub or drag about in the dust or in dirt.
	ल्यड *lyaḍ*	पराजयीभवने	ल्यड्यौव् *lĕḍyauv*	be conquered.
	ल्यड्र *lyaḍᵊr*	पीतीभवने	ल्यड्र्यौव् *lĕḍᵊryauv*	be yellow.
क	ल्यड्राव *lyaḍᵊrāv*	पीतीकरणे	ल्यड्रोवुन् *lyaḍᵊrōvun* ल्यड्राव्यौन् *lyaḍᵊrā-vyaun*	make yellow.
क	लिव *liv*	लेपने	ल्युवुन् *lyuvun*, लिव्यौन् *livyaun*	plaster.
क	ल्यव *lyav*	लेहने	ल्यवुन् *lyavun*, ल्यव्यौन् *lĕvyaun*	* lick.
	लिस *lis*	प्रसन्नतायाम्	लिस्यौव् *lisyauv*	be pleased.
	ल्अत *lŏt*	लाघवे	ल्अत्यौव् *lŏtyauv*	* be light.

क	लव *lŏl*	उपक्रीडायाम्	ललुन् *lŏlun*, लव्यौन् *lŏjyaun*	play with a customer (*i.e.*, to refuse to sell a thing at first in order to get a better price).
	लूकराव *lūk^{a}rāv*	क्षुद्रीकरणे	लूकरोवुन् *lūk^{a}rŏvun*, लूकराव्यौन् *lūk^{a}rāvyaun*	make small.
क	लूट *lūṭ*	लुण्ठने	लूटुन् *lūṭun*, लूच्यौन् *lūcyaun*	* plunder.
	लूब *lūb*	लोभने	लूब्यौव् *lūbyauv*	be desirous.
क	लूर *lūr*	विनाशीकरणे निपातने च	लूरुन् *lūrun*, लूर्यौन् *lūryaun*	destroy, knock down.
क	लेख *lĕkh*	लेखने	ल्यूखुन् *lyūkhun*, लेछ्यौन् *lĕchyaun*	write.
	लोक *lŏk*	क्षुद्रीभवने	लोक्यौव् *lŏkyauv*	* be small.
क	लोन *lŏn*	लवने	लूनुन् *lūnun*, लोञ्यौन् *loñaun*	* reap.
	लन *lŏn* इति केचित्			
	लोस *lŏs*	श्रमे	लूसु *lūs^{u}*, लोसौव् *lŏsauv*	* be weary.
	लोर *lŏr*	वैकल्ये	लोर्यौव् *lŏryauv*	become deficient.
	लय *l^{a}y*	सम्यक्पर्याप्तौ	लय्यौव् *l^{a}yyauv*	be sufficient.
	लह *l^{a}h*	सम्यक्पर्याप्तौ	लह्यौव् *l^{a}hyauv*	ditto.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
	ल्हन $l^{a}han$	पाकविकारे	ल्हन्यौव् $l^{a}hanyauv$	delay ripening.
क	वखन *wakhan*	व्याख्याने	वखनुन्, वखञौन् *wakhạnun, wakhañaun*	lecture.
क	वज् *waz*	वाद्यशब्दे	वजुन्, वज़ौन् *wạsun, wazaun*	*sound (of a musical instrument).
क	वज़व *wazav*	आर्द्रीकरणे	वज़वुन्, वज़व्यौन् *wazạvun, wazavyaun*	moisten.
क	वट *waṭ*	वेष्टने	वटुन्, वच्यौन् *wạṭun, wacyaun*	*fold up, shut up.
क	वडर $wạḍ^{a}r$	निखने	वडरुन्, वडर्यौन् $wạḍ^{a}run$, $wạḍ^{a}ryaun$	bury.
क	वडराव $wạḍ^{a}rāv$	च	वडरोवुन्, वडराव्यौन् $wạḍ^{a}rōvun$, $wạḍ^{a}rāvyaun$	ditto.
क	वथर *wathar*	आस्तरणे	वथरुन्, वथर्यौन् *wathạrun, watharyaun*	spread out.
क	वथराव *watharāv*	च	वथरोवुन्, वथराव्यौन् *watharōvun, watharā-vyaun*	* ditto.
क	वद् *wad*	रोदने	वदुन्, वज़ौन् *wạdun, wazaun*	*weep.
क	वन *wan*	भाषणे	वनुन्, वञौन् *wạnun, wañaun*	*speak, say.
क	वनव *wanav*	स्त्रीणामेकत्रगाने	वनवुन्, वनव्यौन् *wanạvun, wanavyaun*	sing in chorus (of women).

क	वन्द् *wand*	उपचारे	वंन्दुन् *wạndun*, वञ्ज़ोन् *wanzaun*	devote.
	वय *way*	पथ्यीभवने	वंय् *wạy*ᵘ वय्योव् *wayyauv*	*be fit to eat, agree with, suit.
क	वर *war*	वरणे	वंरुन् *wạrun*, वर्योन् *waryaun*	choose.
क	वल *wal*	आच्छादने	वंलुन् *wạlun*, वज्योन् *wajyaun*	*cover, dress oneself.
क	वव *wav*	वापने	वंवुन् *wạvun*, वव्योन् *wavyaun*	*sow.
क	वष *waṣ*	वर्षणे	वंषुन् *wạṣun*, वष्योन् *waṣyaun*	rain.
	वस *was*	अवरोहणे	वंथ् *wạth*ᵘ, वछोव् *watshauv*	*come down, descend.
	वहार *wahār*	विस्तारणे मक्षिकाद्यपवारणे च	वहोरुन् *wahōrun*, वहार्योन् *wahāryaun*	spread out, drive away (flies, &c.).
क	वहाराव *wahārāv*	च	वहारोवुन् *wahārōvun*, वहाराव्योन् *wahārā-vyaun*	ditto.
भा	वाँच् *wā̃ts*	वञ्चने	वूँचुन् *wū̃tsun*, वाँच्योन् *wā̃tsaun*	cheat.
क	वाठ *wāṭ*	संधापने	वोठुन् *wōṭun*, वाच्योन् *wācyaun*	unite.
	वात *wāt*	प्रापणे	वोत् *wōt*ᵘ, वाच्योव् *wācauv*	*arrive.
क	वाम *wām*	मक्षिकाद्यपवारणे	वोमुन् *wōmun*, वाम्योन् *wāmyaun*	drive away (flies, &c.)

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	वार wār	च	वोरुन् wŏrun, वार्यौन् wāryaun	drive away (flies, &c.).
भा	वाय wāy	ध्माने नौकाचालने च	वोयुन् wŏyun, वाय्यौन् wāyyaun	* blow (a musical instrument), row a boat.
क	वाल wāl	अवतारणे वृष्टिपाते च	वोलुन् wōlun, वाज्यौन् wājyaun	cause to descend, fall (of rain).
	विगल vigal	विगलने	विगल्यौव् vigalyauv	melt.
क	विचार vitsār	विचारे	विचोरुन् vitsorun, विचार्यौन् vitsāryaun	consider, decide.
	व्यच् vyats	संभवे	व्यच्ु vyatsᵘ, व्यच्यौव् vĕtsyauv	* pervade, fit into.
क	व्यछन vyatshan	विवरणे	व्यछनुन् vyatshanun, व्यछञौन् vyatshañaun	separate, tease out (wool, &c.).
क	व्यज़ूर vyas°r	ख्यातीकरणे	व्यज़ुरुन् vyas°run, व्यज़ुर्यौन् vyasᵘryaun	prove.
क	व्यज़ूराव vyas°rāv	च	व्यज़ूरोवुन् vyas°rōvun, व्यज़ूराव्यौन् vyas°rāvyaun	ditto.
क	वेञूर vĕñ°r	पृथक्पृथक्करणे	वेञूरुन् vĕñ°run, वेञूर्यौन् vĕñ°ryaun	separate.
क	वेञूराव vĕñ°rāv	च	वेञूरोवुन् vĕñ°rōvun, वेञूराव्यौन् vĕñ°rāvyaun	ditto.

	व्यठ *vyath*	स्थूलीभवने	व्यठोव् *vĕthyauv*	* be fat.
क	व्यठर् *vyạth^{e}r*	स्थूलीकरणे	व्यठरुन् *vyạth^{e}run*, व्यठर्योन् *vĕth^{e}ryaun*	make fat.
क	व्यठराव *vyạth^{e}rāv*	च	व्यठरोवुन् *vyạth^{e}rōvun*, व्यठराव्योन् *vyạth^{e}rā-vyaun*	ditto.
	व्यदर् *vyạd^{e}r*	शैथिल्ये	व्यदर्योव् *vĕd^{e}ryauv*	be loose, slack.
क	व्यदराव *vyạdarāv*	शिथिलीकरणे	व्यदरोवुन् *vyạd^{e}rōvun*, व्यदराव्योन् *vyad^{e}rā-vyaun*	make loose.
क	व्यन्द *vyand*	आदरणे	व्यन्दुन् *vyạndun*, व्यञ्ज्योन् *vyanzaun*	* serve, revere.
	व्यप *vyap*	संभवे	व्यप्योव् *vĕpyauv*	pervade.
क	व्यपर् *vyạp^{e}r*	संभावने	व्यपरुन् *vyạp^{e}run*, व्यपर्योन् *vyạp^{e}ryaun*	cause to pervade.
क	व्यपराव *vyạp^{e}rāv*	च	व्यपरोवुन् *vyạp^{e}rōvun*, व्यपराव्योन् *vyạp^{e}rā-vyaun*	ditto.
	व्यलर *vyalar*	व्यत्यासे	व्यलर्योव् *vyalaryauv*	go out of order.
क	व्यव *vyav*	विकीर्णने	व्यवुन् *vyạvun*, व्यव्योन् *vĕvyaun*	scatter.
क	व्यवर् *vyạv^{e}r*	विकीर्णने	व्यवरुन् *vyạv^{e}run*, व्यवर्योन् *vĕv^{e}ryaun*	ditto.
क	व्यवराव *vyav^{e}ryāv*	च	व्यवरोवुन् *vyạv^{e}rōvun*, व्यवराव्योन् *vyạv^{e}rā-vyaun*	ditto.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
	व्यसर *vyasar*	विशीर्णे	व्यसर्यौव् *vyasaryauv*	* be ruined, fade (of a flour.)
	विस *vis*	प्रसन्नीभवने	विस्यौव् *visyauv*	be pleased.
	व्वक *wŏk*	रोगादिपीडायाम्	व्वक्यौव् *wŏkyauv*	suffer pain from disease.
	वुकर् *wukᵊr*	वक्रीभवने	वुकर्यौव् *wukᵊryauv*	be crooked.
क	वुकराव *wukᵊrāv*	वक्रीकरणे	वुकरोवुन् *wukᵊrōvun*, वुकराव्योन् *wukᵊrāvyaun*	make crooked.
क	व्वखर *wŏkhar*	ऊर्ध्वाधरीकरणे	व्वखरुन् *wŏkharun*, व्वखर्यौन् *wŏkharyaun*	turn upside down.
क	व्वखराव *wŏkharāv*	च	व्वखरोवुन् *wŏkharōvun*, व्वखराव्योन् *wŏkharāvyaun*	ditto.
	[व्वगन *wogan*	उत्तानीभवने	व्वगन्यौव् *wŏganyauv*	be shallow.]
क	वुगराव *wugᵊrāv*	ऋणप्रतिग्रहणे	वुगरोवुन् *wugᵊrōvun*, वुगराव्योन् *wugᵊrāvyaun*	recover a debt.
क	वुङ *wuŋg*	भषणे	वुङुन् *wuŋgun*, वुञ्ज्योन् *wuñjyaun*	bark (of a dog).
	वुच *wuts*	दग्धीभवने	वुच्यौव् *wutsauv*, [वुछ्यौव् *wutsyauv*]	be burnt.

क	वुछ *wuch*	प्रेक्षणे	वुछुन् *wuchun*, वुछ्योन् *wuchyaun*	* see
	वुज़् *wuz*	जागरणे जलादिव्यक्तीभवने च	वुज़ोव् *wuzauv*	be wide awake; appear (as water from a spring).
	व्वज़ल *wŏzal*	रक्तीभवने	व्वज़ल्योव् *wŏzalyauv*	be red.
	व्वट *wŏṭ*	प्लवगतौ	———	leap [not used as an independent verb].
क	वुठ *wuṭh*	वेष्टने	वुठुन् *wuṭhun*, वुछ्योन् *wuchyaun*	* twist (a rope, &c.).
	वुड *wuḍ*	उड्डयने	वुड्योव् *wuḍyauv*	* fly.
क	वुडाव *wuḍāv*	नाशने चालने च	वुडोवुन् *wuḍŏvun*, वुडाव्योन् *wuḍāvyaun*	destroy, cause to move.
	व्वतल *wŏtal*	ऊर्ध्वीभवने	व्वतल्योव् *wŏtalyauv*	rise.
	व्वथ *wŏth*	उत्थाने	वोथ *woth**, व्वछोव् *wŏtshauv*	* stand up.
क	व्वथर *wŏthar*	अवमार्जने	व्वथरुन् *wŏtharun*, व्वथर्योन् *wŏtharyaun*	wipe clean.
क	व्वथराव *wŏtharāv*	च	व्वथरोवुन् *wŏtharŏvun*, व्वथराव्योन् *wŏtharāvyaun*	ditto.
	वुद *wud*	जागरणे	[वुद् *wud**], वुद्योव् *wudyauv*	be wide awake.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
	वुदर *wudar*	वियोगखेदे	वुदर्यौव् *wudaryauv*	sorrow in separation.
	वुन *wun*	दैवाभावे	वुन्यौव् *wunyauv*	have bad luck.
	अन्नत *wŏnnat*	उन्नतीभावे	अन्नत्यौव् *wŏnnatyauv*	be high.
	वुप *wup*	अन्तर्दाहे	वुपु *wup**, वुप्यौव् *wupyauv*	burn inside.
	अपज़ *wŏpas*	उत्पत्तौ	अपद् *wŏpad**, अपज़्यौव् *wŏpasauv*	*be born.
	वुफ *wuph*	विहायसा गतौ	वुफ्यौव् *wuphyauv*	*fly (of birds only).
क	अफर *wŏphar*	शैथिल्ये	अफरुन् *wŏpharun*, अफर्यौन् *wŏpharyaun*	make slack.
	अबर *wŏbar*	समाप्तौ	[अबरुन् *wŏbarun*], अबर्यौन् *wŏbaryaun*	be finished.
	अबस *wŏbas*	वृद्धीभवने	[अबसु *wŏbas**], अबस्यौव् *wŏbasyauv*	increase.
	अम *wŏm*	सीमानधिगमे	अमु *wom**, अम्यौव् *wŏmyauv*	go on without stopping.
	वुय *wuy*	पर्याप्तौ	वुय्यौव् *wuyyauv*	arrive.
क	वुर *wur*	ग्रथनपरिधाननिपातनेषु	वुरुन् *wurun*, वुर्यौन् *wuryaun*	string (a garland, &c.); put on (clothes); let fall into.

क	वलङ्ग *wŏlaṅg*	उल्लङ्घने	वलंगुन् *wŏlạṅgun*, वलञ्ज्योन् *wŏlañjyaun*	pass over.
क	वलल *wŏlal*	अलंकरणे	वलंलुन् *wŏlạlun*, वलल्योन् *wŏlalyaun*	adorn.
क	वलस *wŏlas*	उल्लसने	वलंसुन् *wŏlạsun*, वलस्योन् *wŏlasyaun*	rejoice.
	वशल *wŏçal*	लोहित्ये	वशल्योव् *wŏçalyauv*	be red (of the complexion, from anger, &c.).
	वुष्न *wuṣṇ*	उष्णीभवने	वुष्न्योव् *wuṣṇyauv*	* be hot.
	वस *wŏs*	बाहुल्ये	वस्योव् *wŏsyauv*	be much.
क	वुसर *wusar*	उद्घाटने	वुसंरुन् *wusạrun*, वुसर्योन् *wusaryaun*	open.
क	वुसराव *wusarāv*	च	वुसरोवुन् *wusarōvun*, वुसराव्योन् *wusarāvyaun*	ditto.
	वुह *wuh*	अनिर्वाणे	वुह्योव् *wuhyauv*	be not extinguished (of fire).
आ	वुहव *wuhav*	शापे	वुहंवुन् *wuhạvun*, वुहव्योन् *wuhavyaun*	* curse.
क	वोन *wŏn*	तन्तुवायकर्मणि	वूनुन् *wūnun*, वोञ्योन् *wōñaun*	* weave.
क	वोर *wŏr*	भषणे निद्रालापे च	वूरुन् *wūrun*, वोर्योन् *wōryaun*	* bark, talk in one's sleep.
	वोल *wōl*	चपलीभवने	वोल्योव् *wōlyauv*	be fickle.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	वोव़्र *wöv^er*	धातूनां तक्षणे	वूव़्रुन् *wüv^ürun*, वोव़्र्योन् *wöv^eryaun*	shave metal.
क	वोव़्राव *wöv^erāv*	च	वोव़्रोवुन् *wöv^erövun*, वोव़्राव्योन् *wov^erā-vyaun*	ditto.
क	शेंक *çĕk*	शङ्कायाम्	शूंकुन् *çyūkun*, शेंक्योन् *çĕoyaun*	doubt.
क	शंग्नाव *çag^enāv*	षड्वीकरणे	शंग्नोवुन् *çag^enövun*, शंग्नाव्योन् *çag^enāvyaun*	divide into six, multiply by six.
	शम *çam*	उपशमे	शम्योव् *çamyauv*	be quieted.
क	शष *çaș*	सहने	शंषुन् *çașun*, शष्योन् *çașyaun*	bear.
	शहल *çahal*	शीतीभवने	शहल्योव् *çahalyauv*	be cold.
क	शाश *çāç*	उच्छ्वासनिःश्वासे	शोशुन् *çöçun*, शाश्योन् *çāçyaun*	breathe.
	[शिग़्नाव *çig^enāv*	परेर्ष्यादाने	शिग़्न्योव् *çig^enyauv*	be jealous of another.]
	शिठ *çith*	श्यानीभवने	शिठ्योव् *çithyauv*	be congealed.
	श्रिठ *çrith*	च	श्रिठ्योव् *çrithyauv*	ditto.
	शङ्ग *çŏng*	शयने	शंङ्ग *çong^u*, शञ्ज्योव् *çöñjyauv*	* lie down, go to sleep.
	शुद्ध *çöddh*	शोधने	शुद्ध्योव् *çöddhyauv*	be pure.

	शूब *çūb*	शोभायाम्	शूब्यौव् *çūbyauv*	* be beautiful.
क	शूबर् *çūb^{a}r*	शोभने	शूबरुन् *çub^{a}run*, शूबर्यौन् *çūb^{a}ryaun*	make beautiful.
क	शूबराव *çūb^{a}rāv*	च	शूबरोवुन् *çūb^{a}rōvun*, शूबराव्यौन् *çūb^{a}rāvyaun*	* ditto.
क	शेर *çēr*	संस्करणे	श्यूरुन् *çyūrun*, शेर्यौन् *çēryaun*	* repair.
	श्रप *çrap*	शोषणे	श्रपु *çrap^{u}*, श्रप्यौव् *çrapyauv*	* evaporate, be digested, be soaked up.
आ	श्रक *çrak*	क्रन्दने	श्रकुन् *çrakun*, श्रच्यौन् *çracyaun*	weep.
क	श्रुत *çrut*	शब्दपाने	श्रुतुन् *çrutun*, श्रुच्यौन् *çrutsaun*	drink with a noise.
	श्रोच् *çrōts*	शुचौ	श्रोच्यौव् *çrotsyauv*	be pure.
	सखर *sakhar*	प्रस्थाने	सखर्यौव् *sakharyauv*	prepare to set forth.
क	सगव *sagav*	इत्यादिसिञ्चने	सगवुन् *sagavun*, सगव्यौन् *sagavyaun*	sprinkle, or water (plants, &c.).
क	सगनाव *saganāv*	च	सगनोवुन् *saganōvun*, सगनाव्यौन् *saganāvyaun*	ditto.
क	संयर् *sąñ^{a}r*	अगाधीकरणे	संयरुन् *sąñ^{a}run*, संयर्यौन् *sąñ^{a}ryaun*	make deep (a well, &c.).
क	संयराव *sąñ^{a}rāv*	च	संयरोवुन् *sąñ^{a}rōvun*, संयराव्यौन् *sąñ^{a}rāvyaun*	ditto.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	वोव्र् *wōvᵉr*	धातूनां तक्षणे	वूव्रुन् *wūvᵉrun*, वोव्र्यौन् *wōvᵉryaun*	shave metal.
क	वोव्राव *wōvᵉrāv*	च	वोव्रोवुन् *wōvᵉrōvun*, वोव्राव्यौन् *wovᵉrā-vyaun*	ditto.
क	शेंक *çĕk*	शङ्कायाम्	शूंकुन् *çyŭkun*, शेंक्यौन् *çĕkyaun*	doubt.
क	शंग्नाव *çagᵉnāv*	षड्गुणीकरणे	शंग्नोवुन् *çagᵉnōvun*, शंग्नाव्यौन् *çagᵉnāvyaun*	divide into six, multiply by six.
	शम *çam*	उपशमे	शम्यौव् *çamyauv*	be quieted.
क	शष *çaş*	सहने	शंषुन् *çaşun*, शष्यौन् *çaşyaun*	bear.
	शहल *çahal*	शीतीभवने	शहल्यौव् *çahalyauv*	be cold.
क	शाश *çāç*	उच्छ्वासनिःश्वासे	शोशुन् *çōçun*, शाश्यौन् *çāçyaun*	breathe.
	[शिग्नाव *çigᵉnāv*	परेर्ष्योदाने	शिग्न्यौव् *çigᵉnyauv*	be jealous of another.]
	शिठ *çiţh*	शीनीभवने	शिठ्यौव् *çiţhyauv*	be congealed.
	श्रिठ *çriţh*	च	श्रिठ्यौव् *çriţhyauv*	ditto.
	शङ्ग *çŏng*	शयने	शंङ्ग् *çongᵘ*, शञ्ज्यौव् *çŏñjyauv*	* lie down, go to sleep.
	शद्ध *çŏddh*	शोधने	शद्ध्यौव् *çŏddhyauv*	be pure.

	शुब çūb	शोभायाम्	शुब्यौव् çūbyauv	* be beautiful.
क	शुबर् çūbᵊr	शोभने	शुबरुन् çubᵊrun, शुबर्यौन् çūbᵊryaun	make beautiful.
क	शुबराव çūbᵊrāv	”	शुबरोवुन् çūbᵊrōvun, शुबराव्यौन् çūbᵊrāvyaun	* ditto.
क	चोर çōr	संस्कारे	चूरुन् çyūrun, चोर्यौन् çōrjaun	* repair.
	श्रप çrap	जीर्णने	श्रपु çrapᵘ, श्रप्यौव् çrapyauv	* evaporate, be digested, be soaked up.
आ	श्रक çrak	आक्रन्दने	श्रकुन् çrakun, श्रच्यौन् çracyaun	weep.
क	श्रुत çrut	शब्दवत्पाने	श्रुतुन् çrutun, श्रुत्यौन् çrutsaun	drink with a noise.
	श्रोच् çrōts	शुचौ	श्रोच्यौव् çrotsyauv	be pure.
	सखर sakhar	प्रस्थाने	सखर्यौव् sakharyauv	prepare to set forth.
क	सगव sagav	हलादिसिंचने	सगवुन् sagavun, सगव्यौन् sagavyaun	sprinkle, or water (plants, &c.).
क	सगनाव saganāv	”	सगनोवुन् saganōvun, सगनाव्यौन् saganāvyaun	ditto.
क	संज़र sąñᵊr	गम्भीरीकरणे	संज़रुन् sąñᵊrun, संज़र्यौन् sąñᵊryaun	make deep (a well, &c.).
क	संज़राव sąñᵊrāv	”	संज़रोवुन् sąñᵊrōvun, संज़राव्यौन् sąñᵊrāvyaun	ditto.

* Found in Dr. Elmslie's Vocabulary.

	ROOT.	SAṂSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
भा	सताव *satāv*	बाधने	सतोवुन् *satōvun*, सताव्योन् *satāvyaun*	* persecute.
	सन *san*	गम्भीरीभवने	सन्योव् *sanyauv*	be deep.
क	संसुर *sanḱr*	सज्जीकरणे	संसुरुन् *saṇsrun*, संसुर्योन् *saṇsᵊryaun*	be ready.
क	सन्दर *sandar*	संधुक्षणे	सन्दरुन् *sandarun*, सन्दर्योन् *sandaryaun*	kindle.
क	सन्दराव *sandarāv*	च	सन्दरोवुन् *sandarōvun*, सन्दराव्योन् *sandarāvyaun*	ditto.
क	सन्दार *sandār*	प्राप्तसंज्ञो	सन्दोरुन् *sandōrun*, सन्दार्योन् *sandāryaun*	come to oneself from faint, &c.).
	सपञ *sapas*	सिद्धौ	सपञ् *sapasᵘ*, सपञोव् *sapasauv*	be complete.
	सपद *sapad*	च	सपद् *sapadᵘ*, सपञोव् *sapasauv*	* ditto.
	सपन *sapan*	च	सपन् *sapanᵘ*, सपञोव् *sapañauv*	ditto.
	सम *sam*	साम्ये	सम्योव् *samyauv*	* be level, [assemble].
	समख *samakh*	समक्षीभवने	समख् *samakhᵘ*, समछोव् *samachyauv*	* become visible, be seen, meet a person.
क	संबाल *sambāl*	संस्करणे	संबोलुन् *sambōlun*, संबाज्योन् *sambājyaun*	* repair.

क	सर् sar	स्मरणे	संरुन् sạrun, सर्यौन् saryaun	remember.
क	सह् sah	सहने	संहुन् sạhun, सह्यौन् saçyaun	bear, endure.
	सांगर् sãgar	विसरणे	सांगर्यौव् sãgaryauv	be broken.
क	साद् sād	संराधौ	सोदुन् sodun, साज़ौन् sāzaun	accomplish, make perfect.
क	सार् sār	सादेकत्रीभवनक्रमागमनयोः	सोरुन् sōrun, सार्यौन् sāryaun	* feel, be collected, be gradually brought.
क	साव् sāv	शायने	सोवुन् sōvun, साव्यौन् sāvyaun	* put to sleep.
क	स्यज़र् syạzᵊr	ऋजूकरणे	स्यज़रुन् syạzᵊrun, स्यज़र्यौन् sězᵊryaun	make straight.
क	स्यज़राव् syạzᵊrāv	च	स्यज़रोवुन् syạzᵊrōvun, स्यज़राव्यौन् syạzᵊrāvyaun	ditto.
क	स्यंज़राव् sĕñᵊrāv	मृदूकरणे	स्यंज़रोवुन् sĕñᵊrōvun, स्यंज़राव्यौन् sĕñᵊrāvyaun	make soft (as a hard ball of earth with water).
	स्यद् syad	सिद्धृजूभवनयोः	स्यद्यौव् sĕdyauv	* be successful, be straight.
	स्यन्दर् syạndᵊr	रक्तीभवने	स्यन्दर्यौव् sĕndᵊryauv	change to a red colour.
	स्यन्न् syann	कोमलीभवने	स्यन्न्यौव् sĕnnyauv	become soft.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	सिव् *siv*	सेवने पाकविशेषे च	स्युवुन् *syuvun*, सिव्योन् *sivyaun*	*serve, stew.
	सीर् *sir*	भ्रमणे	सीर्योव् *sīryauv*	circulate.
क	सुक् *suk*	व्यभिचारे [बलात्प्रवेशने]	सुकुन् *sukun*, सुच्योन् *sucyaun*	behave badly [squeeze into].
क	सखव् *sŏkhav*	सुखने	सखवुन् *sŏkhavun*, सखव्योन् *sŏkhavyaun*	make happy.
क	सखनाव् *sŏkhanāv*	च	सखनोवुन् *sŏkhanōvun*, सखनाव्योन् *sŏkhanāvyaun*.	ditto.
	सग् *sŏg*	सुलभतायाम्	सग्योव् *sŏgyauv*	be cheap.
	स्रग् *srŏg*	च	स्रग्योव् *srŏgyauv*	ditto.
क	सगराव् *sŏg^{e}rāv*	सुलभीकरणे	सगरोवुन् *sŏg^{e}rōvun*, सगराव्योन् *sŏg^{e}rāvyaun*	fix a fair price, cheapen.
क	स्रगराव् *srŏg^{e}rāv*	च	स्रगरोवुन् *srŏg^{e}rōvun*, स्रगराव्योन् *srŏg^{e}rāvyaun*	ditto.
क	सचराव् *sŏts^{e}rāv*	शामने	सचरोवुन् *sŏts^{e}rōvun*, सचराव्योन् *sŏts^{e}rāvyaun*	appease, extinguish (a fire, &c.).
	सत् *sŏt*	शमने	सत्योव् *sŏtyauv*	be appeased, (be extinguished).

क	सम्बर् *sŏmbᵊr*	समीकरणैकत्रीकरणयोः	सम्ब्रुन् *sŏmbᵊrun*, सम्ब्र्यौन् *sŏmbᵃryaun*	* make level, collect.
क	सर *sŏr*	स्मरणे	सरुन् *sŏrun*, सर्यौन् *sŏryaun*	remember.
क	सुव *suv*	सूचीकर्मणि	सुवुन् *suvun*, सुव्यौन् *suvyaun*	* sew.
क	सुरव *surav*	भाजनभस्ममार्जने	सुर्वुन् *surạvun*, सुरव्यौन् *suravyaun*	clean a vessel with ashes.
क	सर्च *sŏrç*	हस्तादिमार्जने	सर्चुन् *sorçun*, सर्च्यौन् *sŏrçyaun*	clean the hands, &c.
क	सुलव *sulav*	अङ्कपालने	सुल्वुन् *sulạvun*, सुलव्यौन् *sulavyaun*	take in ones lap.
	ससर *sŏsar*	काष्ठादिजीर्णने	ससर्यौव् *sŏsaryauv*	decay (of wood, &c.)
क	सोज् *sŏz*	प्राणिप्रेषणे	सूज़ुन् *sūzun*, सोज़ौन् *sŏzaun*	* send (a man, &c.)
	सोर *sŏr*	व्ययमाने	सूर् *sūrᵘ*, सोर्यौव् *sŏryauv*	be spent, exhausted (of things.)
क	सद् *sᵃḍ*	क्षमायाम्	सडुन् *sᵃḍun*, सज्यौन् *sᵃjyaun*	bear, endure.
क	सत् *sᵃt*	संघट्टने	सतुन् *sᵃtun*, सचौन् *sᵃtsaun*	crowd in.
	स्रव *srav*	स्रवणे	स्रव्यौव् *sravyauv*	trickle, drip.
आ	सस् *sᵃs*	अपानवायौ	ससुन् *sᵃsun*, सस्यौन् *sᵃsyaun* or ससौन् *sᵃsaun*	break wind (without noise.)

* Found in Dr. Elmslie's Vocabulary.

386	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
	हकर *hakar*	कार्कश्ये	हकर्यौव् *hakaryauv*	be hard.
क	हग *hag*	पुरीषोत्सर्गे	हगुन् *hagun*, हज्यौन् *hajyaun*	go to stool.
	हट *haṭ*	कृशीभवने	हट्यौव् *haṭyauv*	be thin.
क	हटर् *haṭ*[a]*r*	कृशीकरणे	हटरुन् *haṭ*[a]*run*, हटर्यौन् *haṭ*[a]*ryaun*	make thin.
क	हटराव *haṭ*[a]*rāv*	च	हटरोवुन् *haṭ*[a]*rōvun*, हटराव्यौन् *haṭ*[a]*rāvyaun*	ditto.
	हन्दुर *hand*[a]*r*	शीतीभवने	हन्दर्यौव् *hand*[a]*ryauv*	be cold.
क	हन्दुराव *had*[a]*rāv*	शीतीकरणे	हन्दुरोवुन् *hand*[a]*rōvun*, हन्दुराव्यौन् *hand*[a]*rā-vyaun*	make cold.
	हप *hap*	कार्श्ये	हप्यौव् *hapyauv*	be lean.
	हम *ham*	प्रशमे	हम्यौव् *hamyauv*	be appeased.
	हर *har*	चरणपतनयोः	हर्यौव् *haryauv*	*drip, fall (as of leaves from a tree).
	हल *hal*	वक्रतायाम्	हल्यौव् *halyauv*	be crooked.
क	हहर *hahar*	विवाहकर्मणि	हहरुन् *haharun* (masc.) हहरून् *hahar*[ü]*n* or हरून् *har*[ü]*ṇ*[ü]*n*	marry off, get a girl married.

	हँकल hạ̄kal	शीतसंकोचने	हँकल्योव् hạ̄kalyauv	shrink on account of cold.
	हँठ hạ̄th	नैष्फल्ये	हँठ्योव् hạ̄thyauv	be fruitless.
क	हँठराव hạ̄thᵊrāv	निष्फलीकरणे	हँठ्रोवुन् hạ̄thᵊrōvun हँठ्राव्योन् hạ̄thᵊrāvyaun	make fruitless.
	हान han	शैत्ये	हान्योव् hānyauv	be cold.
	हामन hạman	शीतलापाके [श्यामीभवने]	हामन्योव् hāmanyauv	have small-pox eruption, [be dark coloured].
क	हार hār	पराजयनिपातयोः	होरुन् hōrun, हार्योन् hāryaun	*be conquered, throw down.
क	हाव hāv	दर्शने	होवुन् hōvun, हाव्योन् hāvyaun	*show.
क	ह्यक hyak	शक्तौ	ह्यकुन् hyạkun, ह्यच्योन् hĕcyaun	be able.
क	हि hi	परवशीकरणधारणेषु	ह्यतुन् hyạtun, ह्यत्स्योन् hyatsaun	*take, buy, place.
क	ह्यछ hyach	शिक्षायाम्	ह्यछुन् hyạchun, ह्यछ्योन् hĕchyaun	*teach.
क	ह्यड hyaḍ	परिभाषणे	ह्यडुन् hyạḍun, ह्यज्योन् hĕjyaun	blame, abuse.
	हिल hil	प्रबलीभवने	हिल्योव् hilyauv	be mighty.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
388	हख् *hŏkh*	शोषे	हखु *hokh*^{u}, हछ्यौव् *hŏchyauv*	* become dry.
क	हखर् *hŏkh*^{a}*r*	शोषणे	हखरुन् *hŏkh*^{a}*run*, हखर्यौन् *hŏkharyaun*	make dry.
क	हखराव् *hŏkh*^{a}*rāv*	च	हखरोवुन् *hŏkh*^{a}*rōvun*, हखराव्यौन् *hŏkh*^{a}*rā-vyaun*	ditto.
	हच् *hŏts*	विक्लीभवने	हतु *hot*^{u}, हच्यौव् *hŏtsauv*	* go bad, decay.
क	हचराव् *hŏts*^{a}*rāv*	विक्लीकरणे	हचरोवुन् *hŏts*^{a}*rōvun*, हचराव्यौन् *hŏts*^{a}*rā-vyaun*	cause to go bad.
क	हबर् *hŏb*^{a}*r*	पराजये	हबरुन् *hŏb*^{a}*run*, हबर्यौन् *hŏb*^{a}*ryaun*	conquer.
क	हबराव् *hŏb*^{a}*rāv*	च	हबरोवुन् *hŏb*^{a}*rōvun*, हबराव्यौन् *hŏb*^{a}*rāvyaun*	ditto.
क	हम् *hum*	होमे	हमुन् *humun*, हम्यौन् *humyaun*	sacrifice.
क	हमर् *hŏm*^{a}*r*	शामने	हमरुन् *hŏm*^{a}*run*, हमर्यौन् *hŏm*^{a}*ryaun*	appease.
क	हमराव् *hŏm*^{a}*rāv*	च	हमरोवुन् *hŏm*^{a}*rōvun*, हमराव्यौन् *hŏm*^{a}*rā-vyaun*	ditto.
	होन् *hōn*	उत्कटीभवने	होन्यौव् *hŏnyauv*	be arrogant, intoxicated.

क	होर् *hör*	प्रतिदाने	हूरुन् *hūrun*, होर्यौन् *horyaun*	*return, give back, repay.
	ह्न *h*^{a}*n*	शोथे	ह्न्यौव् *h*^{a}*nyauv*	*swell, intumesce.
	ह्र *h*^{a}*r*	उपचये	ह्र्यौव् *h*^{a}*ryauv*	*increase.
	ह्ल *h*^{a}*l*	प्रसवारम्भे	ह्ज्यौव् *h*^{a}*jyauv*	begin to be in labour (with a child).
क	ह्सव *h*^{a}*sav*	श्वादिक्षपणायाम्	ह्संवुन् *h*^{a}*sąvun*, ह्सव्यौन् *h*^{a}*savyaun*	urge on, or excite a dog, &c.
क	ह्सनाव *h*^{a}*sanāv*	च	ह्सनोवुन् *h*^{a}*sanövun*, ह्सनाव्यौन् *h*^{a}*sanā-vyaun*	ditto.

* Found in Dr. Elmslie's Vocabulary.

APPENDIX II.

LIST OF KĀÇMĪRĪ VERBS ARRANGED ACCORDING TO CONJUGATIONS AND FINAL LETTERS.

As the forms taken by a Kāçmīrī Verb depend partly on the Conjugation to which it belongs, and partly on the final letter of its root, the following list of Verbal Roots is arranged under Conjugations, and then alphabetically according to the final letter of each root.

For the meaning of these roots, and the form of the Past and Aorist Tenses of each, the reader is referred to the List of Kāçmīrī Verbs given *ante*, Vol. LXV, Pt. I, pp. 314 and ff.

FIRST CONJUGATION.

khi, ci, di, ni, hi.

khiᵉk, chak, chik, ṭak, ṭuk, ṭᵉk, ṭhūk, ṭhuk, ḍak, truk, thyak, thŏk, drŏk, phak, phuk, phūk, phrak, bak, brak, çĕk, çrŏk, suk, hyak.

jakh, lakh, likh, lĕkh.

tsyaŋg, zūg, ṭūg, dag, phūg, būg, maŋg, raŋg, laŋg, lūg, wuŋg, wŏlaŋg, hag.

kharᵉc.

khūch, tach, buch, bĕch, much, rach, wuch, hyachh.

mūj.

tsarts, nats, phits, marts, wŏts, wuts.

yitsh, kūtsh, pritsh, britsh.

ars, kanz, khŏnz, gras, nyawūz, pūz, pūs, prins, bas, buz, bŏz, mūz, was, sŏz.

kapaṭ, kŏṭ. khaṭ, chūṭ, tsaṭ, tsūṭ, tsĕṭ, tshaṭ, ḍŏṭ, piṭ, prūṭ, raṭ, lūṭ, waṭ, wūṭ.

wuṭh.

kaḍ, ganḍ, tshanḍ, tshūḍ, tsūḍ, tūḍ, manḍ, mūḍ, laḍ, sᵉḍ, hyaḍ.

priṇ.

kat, khut, nyat, çrut, sᵉt.

math.

ūrad, gind, gund, pad, pŏnd, mand, lad, wad, wand, vyand, sūd.

an, ātshan, ān (=an), kᵉn, khan, chūn, tsūn, tsĕn, tshun, zūn, zĕn, ṭᵉsan, dŏn, dᵉn, pachūn, parzan, pilan, putsan, prazan, phūn, mūn, mun, mĕn, ran, lŏn, lŏn, wakhan, wan, vyatshan, wŏn.

krp, khap, gup, chap, tsūp, zap, ṭap, ṭyap, tap, trap, thip, dap, nap.

chŏmb, tsŏmb, tŏmb, trŏmb, lab.

kham, cum, dam, lam, wūm, hum.

kūy, dŏy, dᵉy, pay, lūy, wūy.

alar, ăpar, āwar, katar, kar, kār, kūr, khār, gar, gār, gēr, gōr, cār, cīr, char, chēr, chōr, jar, jūr, t̲s̲ar (be inwardly wrathful), t̲s̲ār, t̲s̲ūr, zar, tār, tŏvar, thur, darr, dār, par, pār, pyatar, pūr, pair, phir, phukār, phyār, bagār, bar, maṭhār, mar (unite), mahār, mār, mut̲s̲ar, musar, mūtr, mūr, yār, yēr, rāwar, latār, lār, lūr, wathar, war, wahār, wār, wit̲s̲ār, wŏkhar, wŏṭhar, wŏphar, wur, wusar, wōr, çēr, sandar, sandār, sar, sār, sŏr, hahar, hār, hōr.

ąns^{e}r, ąb^{e}r, ą̄z^{e}r, ą̄ṭ^{e}r, ą̄ḍ^{e}r, kąnz^{e}r, khąṇḍ^{e}r, gąns^{e}r, grą̄ç^{e}r, chąk^{e}r, chind^{e}r, chǭñ^{e}r, chǭp^{e}r, t̲s̲īñ^{e}r, t̲s̲ǭk^{e}r, t̲s̲yąṭ^{e}r, t̲s̲hyąṭ^{e}r, t̲s̲hyąv^{e}r, t̲s̲hǭṭ^{e}r, siṭh^{e}r, suv^{e}r, zōv^{e}r, z^{e}jar, ḍąkh^{e}r, tąt̲s̲^{e}r, ṭąñ^{e}r, tīz^{e}r, trǭp^{e}r, thąs^{e}r, dą̄ñ^{e}r, dǭb^{e}r, dūnt̲s̲h^{e}r, nąñ^{e}r, ną̄ç^{e}r, nik^{e}r, nǭm^{e}r, nǭw^{e}r, nōm^{e}r, pąj^{e}r, pąs^{e}r, pąṭh^{e}r, pą̄s^{e}r, pīṭh^{e}r, puç^{e}r, pūṭh^{e}r, phąs^{e}r. phą̄s^{e}r, phuṭ^{e}r. bąd^{e}r, bąnz^{e}r, bal^{e}r, bą̄g^{e}r, bą̄j^{e}r, bę̄ñ^{e}r, bràm^{e}r, mąnz^{e}r, mąṣ^{e}r, mǭṭ^{e}r, mǭṇḍ^{e}r, mūnt̲s̲h^{e}r, yąṭ^{e}r, rąt̲s̲h^{e}r, wąd^{e}r, vę̄z^{e}r, vę̄ñ^{e}r, vyąṭh^{e}r, vyąd^{e}r, vyąp^{e}r, vyąv^{e}r, wōw^{e}r, çūb^{e}r, sąñ^{e}r, sąnz^{e}r, sę̄z^{e}r, sǭmb^{e}r, hąṭ^{e}r, hǭkh^{e}r, hǭb^{e}r, hǭm^{e}r.

ahal, khōl, gāl, chal, t̲s̲āl, t̲s̲yakhal, t̲s̲yall, t̲s̲hal, zāl, z^{e}l, ṭāl, ḍāl, tal, tāl, tul, tōl, thal, dal, nyangal, pal, pāl, bōl, mal, lŏl, wal, wāl, wŏlal, sumbāl.

āyav, ărav, ālav, kamav, kŏkav, k^{e}t̲s̲av, gilav, gyav, gulav, chŏkav, z^{e}rav, ṭŏkav, ḍakhav, ḍulav, tav, trŏmbav, thav, dabav, dav, dŏgav, d^{e}nav, nēchav, pākav, pyav, pīnav, pōrav, phālav, phēt̲s̲av, phirav, manav, milav, mŏlav, mōrav, ranzav, rinzav, r^{e}kav, latav, lalav, lithav, lyav, wasav, wanav, wav, vyav, wŏhav, sagav, sŏkhav, surav, sulav, h^{e}sav.

abasāv, arpāv, alarāv, ăparāv, āwarāv, kapaṭāv, kamanāv, krāv, khŏkhalāv, guzarāv, catāv, cāv, cukāv, chāv, t̲s̲ŏg^{e}nāv, ṭhagāv, ḍulanāv, tāv, tŏvarāv, trakarāv, trag^{e}nāv, trāv, thāv, dāv, dŏg^{e}nāv, dŏdarāv, d^{e}ṣrāv, nahāv, nāv, nyāv pachatāv, paṭāv, parkhāv, parzanāv, pāv, pilanāv, prazanāv, prāv, pharkāv, baḍāv, bąr^{e}kāv, bāv, mardāv, milanāv, mut̲s̲arāv, musarāv, mūtrāv, ranzanāv, rāwarāv, laṭāv, laḍāv, watharāv, wahārāv, wŏkharāv, wuḍāv, wötharāv, wusurāv, çąg^{e}nāv, saganāv, saṭāv, sandarāv, sāv, sŏkhanāv, hāv, h^{e}sanāv.

ąd^{e}rāv, ąnz^{e}rāv, ąb^{e}rāv, ą̄ḍ^{e}rāv, kąnz^{e}rāv, khąṇḍ^{e}rāv, gąns^{e}rāv, grą̄ç^{e}rāv, chąk^{e}rāv, chąt̲s̲^{e}rāv, chiv^{e}rāv, chǭñ^{e}rāv, chǭp^{e}rāv, t̲s̲īñ^{e}rāv, t̲s̲ǭk^{e}rāv, t̲s̲ǭm^{e}rāv, t̲s̲hyąṭ^{e}rāv, t̲s̲hyąv^{e}rāv, t̲s̲hǭṭ^{e}rāv, ziṭh^{e}rāv, suv^{e}rāv, zōv^{e}rāv, ḍąkh^{e}rāv, tąt̲s̲^{e}rāv, ṭąñ^{e}rāv, tīz^{e}rāv, trąt̲s̲^{e}rāv, trąs^{e}rāv, trǭç^{e}rāv, thąs^{e}rāv, dąd^{e}rāv, dą̄ñ^{e}rāv, dǭb^{e}rāv, dūnt̲s̲h^{e}rāv, drǭg^{e}rāv, d^{e}ṣrāv, nąñ^{e}rāv, nąṭ^{e}rāv, ną̄ç^{e}rāv nik^{e}rāv, nǭm^{e}rāv, nǭv^{e}rāv, nōm^{e}rāv, pąj^{e}rāv, pąs^{e}rāv, pąṭh^{e}rāv, pą̄s^{e}rāv, piṭ^{e}rāv, pīṭh^{e}rāv, puç^{e}rāv, pūṭh^{e}rāv, phą̄s^{e}rāv, phuṭ^{e}rāv, bąc^{e}rāv, bąḍ^{e}rāv, bąd^{e}rāv, bąnz^{e}rāv, bąl^{e}rāv, bą̄g^{e}rāv, bą̄j^{e}rāv, bę̄ñ^{e}rāv, bràm^{e}rāv, mąt̲s̲^{e}rāv, mąns^{e}rāv, mąṣ^{e}rāv, mą̄ñ^{e}rāv, mǭṭ^{e}rāv, mǭṇḍ^{e}rāv, mŏd^{e}rāv, mūnt̲s̲h^{e}rāv, yąṭ^{e}rāv, rąt̲s̲h^{e}rāv, lyąd^{e}rāv, lūk^{e}rāv, wąd^{e}rāv, vę̄z^{e}rāv, vę̄ñ^{e}rāv, vyąṭh^{e}rāv, vyąd^{e}rāv, vyąp^{e}rāv, vyąv^{e}rāv, wuk^{e}rāv, wug^{e}rāv, wōw^{e}rāv,

çûbᵉrāv, ṣaṇᵉrāv, ṣẹsᵉrāv, ṣǫṇᵉrāv, sǫgᵉrāv, sǫtsᵉrāv, srǫgᵉrāv, haṭᵉrāv, haṇdᵉrāv, kǫṭhᵉrāv, hǫkhᵉrāv, hǫtsᵉrāv, hǫbᵉrāv, hǫmᵉrāv.

tsuv, ṭuv, ḍuv, riv, ruv, liv, siv, suv.

kaç, krēç, paç, phǒç, phuç, phǒç, phēç, braç, çāç, sǒrç.

ḍēṣ, bāṣ, muṣ, waṣ, çaṣ.

abas, as, kus, kās, khᵉs, tsas, zǒs, ṭᵉs, ṭhās, das, mus, rᵉs, sᵉs.

kuh, khah, gᵉh, tsᵉh, pih, phuh, muh, sah.

SECOND CONJUGATION.

thak, pak.

samakh, hǒkh.

tag, lag, çǒṅg.

kᵉts, khǒts, pats, rǒts, vyats, hǒts.

gatsh, (be proper).

das, [*palaz*], *rǒs, wǒpas, sapas.*

[*palaṭ*], *phaṭ, phuṭ, rǒṭ* (also 3rd).

bǒḍ.

wāt.

wǒth.

sapad.

tshyann, [*pun*], *sapan.*

wup, çrap. (Both these also optionally 3rd Conj. in Plup.).

pray, lay, way.

khar, tar, [*prār*], *phar, phēr,* [*phǒr*], *mar* (die), *sǒr.*

gal, tsal, ḍal, ḍǒl (or *ḍǒl*), *phal, phǒll, mǒl.*

bǒv, rāv.

[*naç*] [*tǒṣ*], *dǒṣ, pǒṣ, maṣ, rǒṣ.*

ās, khas, phas, bas, [*bās*], *las, lǒs, was,* [*wǒbas*].

bǒh.

THIRD CONJUGATION.

si, pi, yi.

grak, camak, tsǒk, ṭhik, ḍǒk, nik, lǒk, wǒk.

ṭhag, taṅg, drǒg, sǒg, srǒg.

bach.

mandach.

ats, grǒts, tsǒts, tshǒts, trats, mǒts, lǒts, çrǒts.

atsh, gatsh(go).

tǒs, paz, bāwas, bras, rans, las, wus.

kṛṭ, kraṭ, gyamaṭ, guraṭ, tshyaṭ, tshǒṭ, ṭǒṭ, naṭ, paṭ, piṭ, prakhᵉṭ, mǒṭ, rǒṭ (also second), *wǒṭ, haṭ.*

kāṭh, kuṭh, krēṭh, tsamaṭh, sǒṭh, ṭyaṭh, ṭǒṭh, drāṭh, nǫṭh, paṭh, pǒṭh, brēṭh, mǒṭh, vyaṭh, çiṭh, çriṭh, hǫṭh.

aḍ, pēḍ, baḍ, buḍ, mŏṇḍ, rᵉḍ, lyaḍ, wuḍ.

tṣraṇ, prāṇ, rᵉṇ, wuṣṇ.

chat, zŏt, tat, mat, rᵉt, lŏt, wŏnnat, sŏt.

pāth.

and, tund, thad, pyad, bād, brād, wud, syad, çŏd (this is a better spelling than *çŏddh*).

āman, kān, kyann, kṛhan, gan, guman, chan, chŏnn, tshṭtshan, tan, tilan, nan, pākan, pran, ban, basan, bākhan, byann, lahan, lᵉhan, wŏgan, wun, çigᵉn, san, syann, hān, hāman, hŏn, hᵉn.

kāmp, kup, nṭp, pap, paṣp, yāp, wup (optionally in Pluperfect), *vyap, çrap* (optionally in Pluperfect), *hap.*

wuph.

kŏb, gŏb, ṭyamb, ḍub, tyamb, phab, ramb, lūb, çūb.

garm, tsam, tham, nam, bram, wŏm, çam, sam, ham.

biy, lᵉy, wuy.

adᵉr, yīr, kahar, kātsar, kāyar, kāwᵉr, kṛr, khŏkhar, khŏr, gīr, gŏwar, cŏkhar, tsar (increase), *tshar, siŋgar, zŏŋgar, zŏsar, ṭhahar, ḍar, tṛr, trakar, trŏr, thar, thṭthar, thār, dar, dŏdar, dūr, dŏr, nēr, pīr, pŏr, phahar, bahar, bābar, bigar, mŏḍᵉr, mŏr, lyadᵉr, lŏr, vyaḍᵉr, vyalar, vyasar, wukar, wudar, wŏbar, sakhar, sāgar, syandᵉr, sīr, sŏsar, hakar, handᵉr, har, hᵉr.*

al, kal, kumal, kōl, khal, gāgal, gēl, grāgal, chŏkal, zal, ṭal, ḍyal, tambal, tēl, nīl, pil, piçal, pŏl, prazal, phṭphal, bal, mamal, mŏkal, wigal, wŏzal, wŏtal, wŏçal, wŏl, çahal, hal, hṭkal, hil, hᵉl.

chiv, tshyav, zuv, nav, srav.

trŏç.

āwas, ḍŏs, tras, pis, pras, ras, liṣ, vis, wŏlas, wŏs.

gŏh, lᵉh, wuh.



CORRIGENDA TO THE LIST OF KĀÇMĪRĪ VERBS.

The following alterations in the List of Kāçmīrī verbs have been suggested by further study since its preparation. They are printed on only one side of the paper, so that they can be cut out and inserted in the proper place :—

अछ *atsh*. According to my Paṇḍit, the Aorist is अछ्यौव् *atshyauv*.

For खंप, read खप, and so throughout.

खर *khar*. The meaning is 'be disliked.'

For खूल *khūl*, read खोल *khŏl*. The Aorist is therefore खोज्यौन् *khŏjyaun*.

खंस. The transliteration should be *khąns*, and so throughout.

ग्रुछ *grŏts*. The true meaning is 'to be splashed out.'

चौंखर *caũkhar*. A better spelling is चोंखर *cŏkhar*, and so throughout.

चर *tsar* (be inwardly wrathful). The Past is *tsąr^es*, and the Aorist चर्येयस् *tsaryĕyas*, see pp. 220 and 234. Omit the words 'Past Part.' in the 5th column.

चुव *tsuv*. In column 1 alter क to जो आ or क. In col. 5 strike out 'only used in fem.', and substitute, 'see p. 214.'

छोंछन. The translation should be *tshŏ̃tshan*.

छुछ *tshŏts*. Omit क in col. 1, and छुकुन् *tshokun* in col. 4.

छोहर and छोहराव are wrongly placed in alphabetical order.

तर *tar*. The true meaning is 'to be crossed.'

त्यम्ब *tyamb*. The Aorist is *tŏmbyĕyas*. See p. 234.

तुल *tul*. In col. 5 for 'left,' read 'lift.'

पंठर *pąth^ar*. For ठेपनै read ठोपनै.

पलस *palas*. The Aorist is पलज़ौव् *palazauv*.

फिछ *phits*. In col. 1 insert 'जो आ.' The Past is फिछुस् *phits^es*, and the Aorist फिछोयस *phitsŏyas*. See pp. 220, 226, 227, 234.

फुश *phuç*. An alternative form is फ़ोश *phŏç*. The entry in the first column should be जो भा. The Past is फुशुस *phuç^{a}s*, and the Aorist फुशेयस् *phuçyēyas*. See pp. 220, 234.

फुह *phuh*. The entry in the first column should be जो भा. The Past is फुहुस *phuh^{a}s*, and the Aorist फुहेयस *phuhyēyas*. See pp. 220, 234.

बंकाँव *bąrkāv* should be बंर्काव *bąr^{a}kāv*.

बुड *bŏḍ*. The Past is बुडु *bǫḍ^{a}*.

बोज़ *bōz*. Insert क in col. 1.

मर्छ *marts*. In col. 1 insert जो भा. The Past is मर्छुस *marts^{a}s*, and the Aorist *martsāyas*. See pp. 220, 226, 227, 234.

म्वछ *mŏts*. Strike out the forms for the Past. The Aorist is म्वछौव् *mŏtsauv* or (according to my Paṇḍit) म्वछ्यौव् *mŏtsyauv*. See p. 226.

मोरव *mōrav*. In col. 1 alter क to जो भा or क. The Impersonal Past is मोरंवुन् *mōrąv^{a}n*, and the Impersonal Aorist मोरव्येयन् *moravyēyan*. See p. 214.

रंज़ *rans*. According to my Paṇḍit, the Aorist may optionally be रंज़ौव *ranzauv*. See p. 226.

लज़ *laz*. According to my Paṇḍit, the Aorist may also be लज़्यौव् *lazyauv*. See p. 226.

ल्यछ *lyats*. The Aorist should be ल्वछ्यौव् *lŏtsyauv*. See p. 226.

लोस *lōs*. The Aorist may optionally be लोछौव् *lōtshauv*. See p. 228.

वंछ *wǫts*. The Past is वोछुन् *wŏtsun*.

वात *wāt*. The transliteration of the Aorist should be *wātsauv*.

वुछ *wuts*. Insert जो भा in col. 1. The Past is वुछुस *wuts^{a}s*, and the Aorist वुछायस् *wutsāyas* or वुछेयस् *wutsēyas*. See pp. 220, 224, 227, 234.

वुज़ *wuz*. According to my Paṇḍit, the Aorist may optionally be वुज़्यौव् *wuzyauv*. See p. 226.

शद *çŏddh*. A more correct spelling is शद *çod*, with an Aorist शद्यौव् *çŏdyauv*.

